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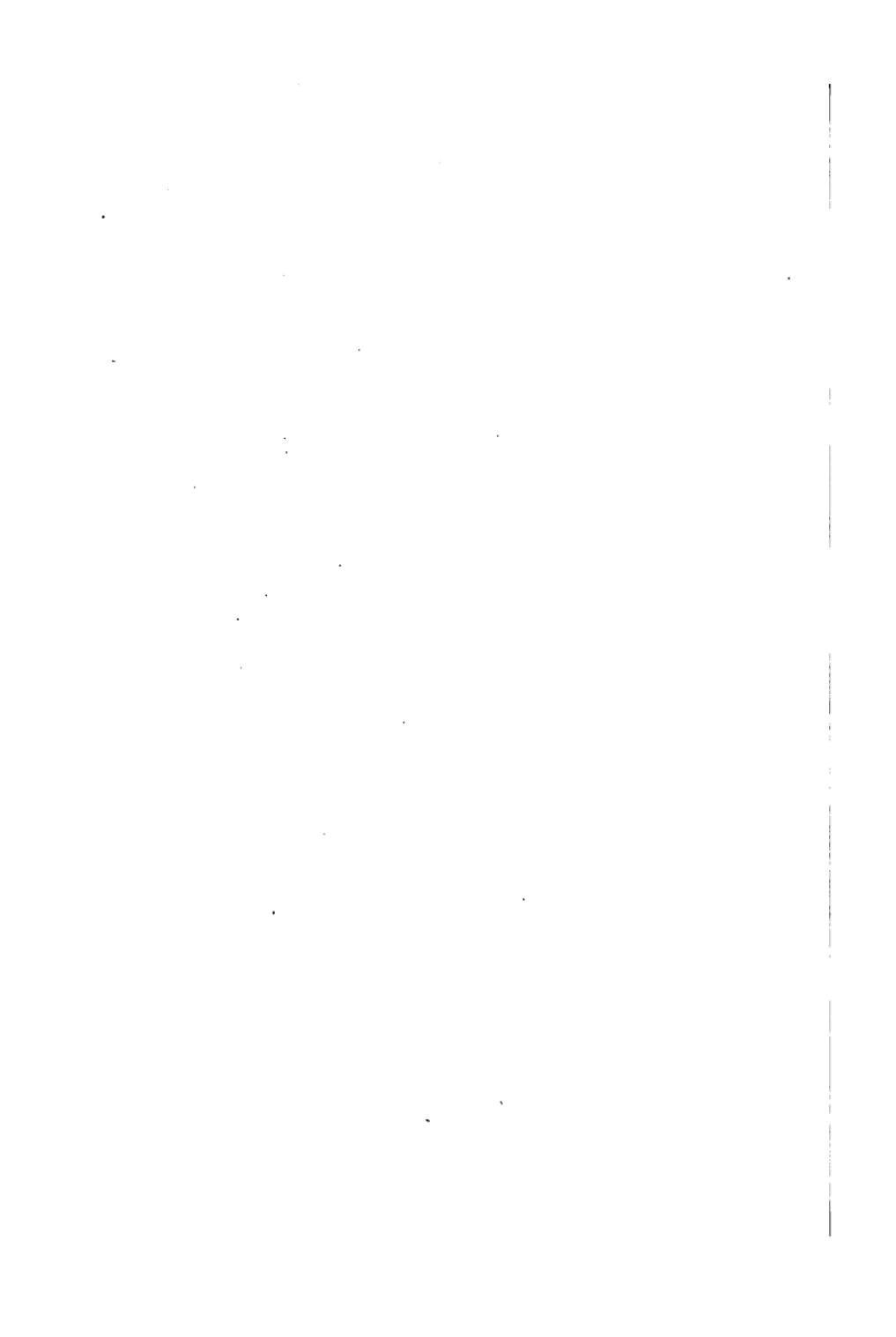
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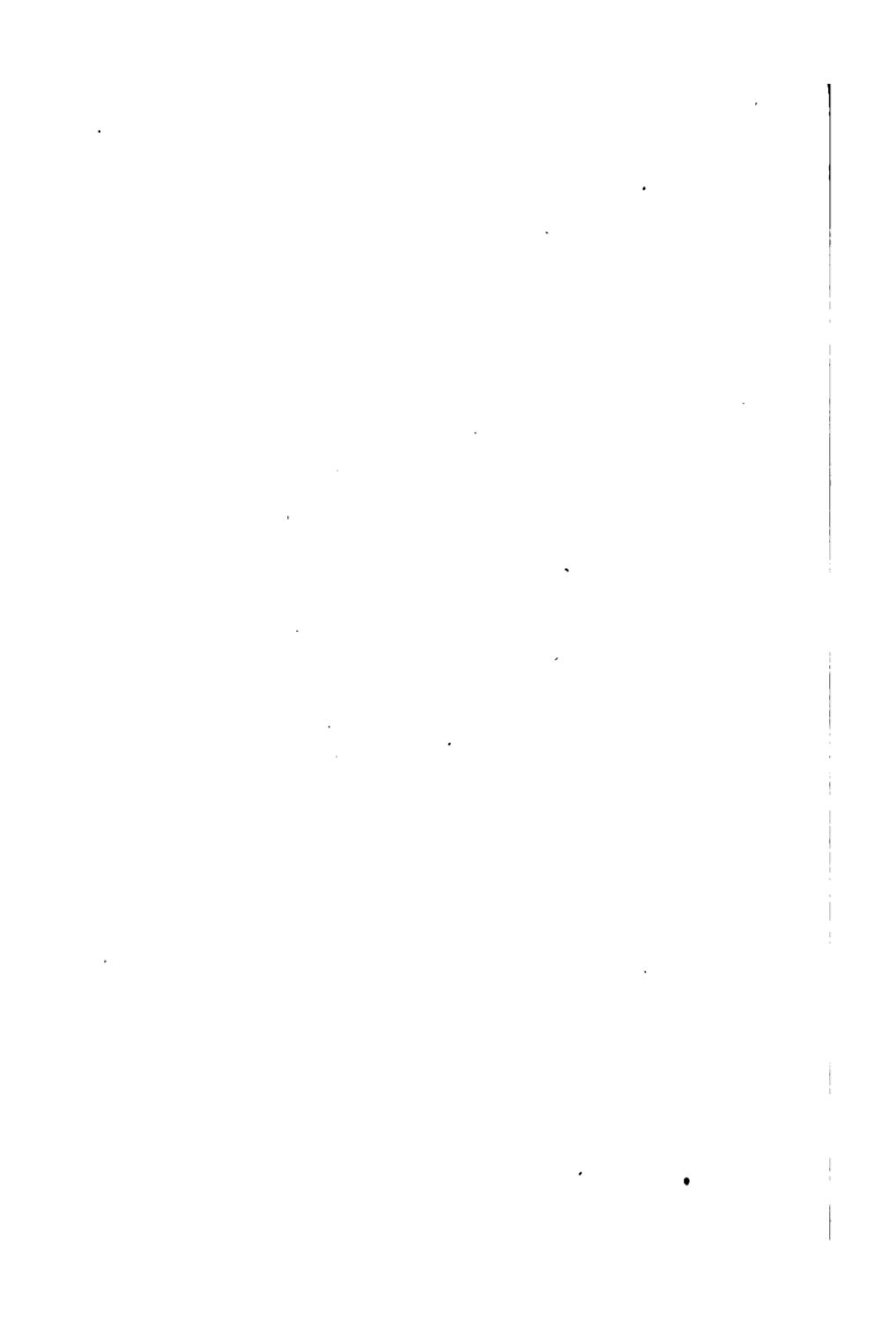
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## *PREFACE.*

THE great obstacle to the beginner in reading Homer is not the meaning, but the accidente : the forms of the words are so different from those which he has learnt (with great difficulty) in the Grammar, that he is likely at first starting to be in despair. To look out all the unknown forms in the dictionary is endless ; and very often the points he is in search of he cannot find there. In the short Grammars they are not to be found, and in the larger ones they have to be hunted for up and down in small-print notes.

This difficulty I have endeavoured to meet, by giving in the notes a clear and short statement of the Epic forms as they arise ; and these notes are distinguished from the others by being enclosed in square brackets [...]. I have also given a brief *résumé* [Notes on the Language], where all the main forms are brought together. Of this the teacher will make what use he thinks best ; either by setting it to be learnt by degrees, or, better per-

haps, by constantly referring to it till it becomes familiar to the learner.

As a great deal of the dictionary-work in Homer is waste of time, I have given in the notes sufficient information about a great many words, so that the weary labour of turning over the pages of Liddell and Scott may be reduced to reasonable dimensions. At the same time, I have not thought it good to supply the place of a dictionary altogether, believing that it would on the whole be a loss to do so.

The syntax of Homer differs in many ways from the more developed and precise Attic in which most of the Greek classics are written ; but a great deal of Greek may be learned from the former, and not a little from a comparison of the two. I have endeavoured in the Notes on Language to put clearly the main points ; and in the notes at the end to leave nothing important unnoticed.

The Indices I have made unusually full, believing that it helps the learner much in using any school-book properly to be able to find at once anything that he wants in it.

The right way to read Homer is to read him rapidly, a long piece at a time : if he is not enjoyed, he is nothing. But far the best way to learn to do this is to read a little very thoroughly. The two

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processes may be indeed alternated ; and I strongly recommend an interchange of longer lessons (done rapidly, and with the minimum of parsing and comment) with shorter lessons, in which every point is carefully examined. But in any case the latter process cannot be dispensed with.

In preparing this little edition I have availed myself of the following aids, to which my best acknowledgments are due :—

*La Roche's Critical Edition of the Iliad* : Leipzig, 1876. On this is based mainly the text which I have adopted.

*La Roche's Smaller Edition for Schools* : Berlin, 1870. Besides an excellent commentary, this contains an invaluable introduction on the metre and language, with exhaustive references, which has been incalculably useful to me all through the work.

*Ameis' School Edition* : Leipzig, 1872. A first-rate commentary, perhaps the best there is on Homer.

*Faesi's Iliad* : Berlin, 1871.

*Merry's Odyssey*, i.-xii. (Clarendon Press), 1874. One of the best English school-books. I need scarcely say, if Mr. Merry had edited the *Iliad* I should not have attempted it.

On one or two points I have also consulted with

profit the larger edition of the *Odyssey*, i.-xii. (Merry and Riddell), 1876.

Besides these must be mentioned, *Curtius' Greek Etymology* (Grundzüge Gr. Et., Leipzig, 1869); *Autenrieth's Homeric Dictionary* (edited by Dr. Keep, New York, 1877), a most attractive and business-like book; and of course *Grote's History of Greece*.

For the Geography (in the Second Book) I have studied carefully Grote's maps and those of Kiepert.

In the Preface and notes I have mostly abandoned the meaningless custom of spelling the Greek names according to their Latin corruptions. There are, however, some names so thoroughly naturalised in their Latin spelling that I have thought it best to leave them unchanged in their familiar shape. This course is plainly open to objections; but it seems to me that the other courses are still more so.

RUGBY, *August 1877.*

## *INTRODUCTION.*

### (1.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems ; they are, that is to say, stories of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these : their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

## (2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

## (3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

## (4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals.

These minstrels were called Rhapsodists (*ραψῳδοι*, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

#### (5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (*chorizontes*), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

#### (6.) WOLF'S PROLEGOMENA.

The old theory continued however to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his Pro-

legomena to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

#### (7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems however to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

This theory accounts, as Grote argues, for one difficulty in the books before us. Zeus, in Book II., promises Thetis to honour Achilles by making the Greeks worsted without him. He accordingly excites Agamemnon by a dream to attack the enemy, inspiring him with hopes of victory. But Agamemnon deludes the people by saying that Zeus is against them, and they are only encouraged to fight by Odysseus. Thus Agamemnon while professing to obey the dream does something quite different. Moreover, the result of the battle is favourable to the Greeks. Thus the story is confused and contradictory. Grote's explanation is, that the First Book is part of the original epic of Achilles, while the larger *Iliad* begins in the Second Book; and that the part which does not quite fit is a primitive and not very successful attempt to piece the two together.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic, now lost, but composed probably about the same

time as the *Iliad*. This Epic was called 'The Cyprian Story' (*τὰ Κύπρια*), and was afterwards ascribed to Stasinos of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

#### (8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Hera, Aphrodite, and Pallas each claimed the apple for herself. They referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene,

---

agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

The leader of the host is Agamemnon, king of Mycenae, and brother of Menelaos. The great warrior Achilles has been offended by Agamemnon taking away from him Briseis, a fair captive who has been assigned to him as part of the spoil. He withdraws himself and his forces from the war, he appeals to his goddess-mother Thetis, who pleads to Zeus for him, and raises dissension among the gods till Hephaistos appeases the strife.

The Second Book opens with a dream which Zeus sends to Agamemnon, bidding him lead out his forces to attack and take Troy, which is destined to fall. The king summons the host, but to try their temper advises them to return home; they all agree, and rush to their ships, but are detained by the skill of Odysseus; and the assembly being recalled, Nestor advises a muster of the troops. The rest of the book is taken up with a catalogue of all the troops of the Greeks and Trojans.

Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the

beginning of the first battle ; Book v. the heroism of the Greek warrior Diomedes ; Book vi. his friendly converse with Glaukos, and the parting of Hector and Andromache ; and Book vii. the single combat of Hector and Aias. In Book viii. the second battle begins, where the Greeks are defeated ; so that in Book ix. they send an embassy to beg the return of Achilles, which is refused. In Book x. Diomedes and Odysseus reconnoitre the Trojans by night. In Book xi. the third battle begins, and the exploits of Agamemnon and Hector are described. Book xii. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book xiii. ; and in Book xiv. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book xv. there is another battle, in which Aias performs great deeds ; and in Book xvi. Patroclos borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book xvii. ; and Book xviii. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book xix. Achilles is reconciled to Agamemnon, and in Books xx. and xxi. he fights with great havoc, till in Book xxii. he slays Hector. Book xxiii. describes the funeral honours of Patroclos ; and

the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through ; and the whole narrative of the poem occupies fifty-seven days.

#### (9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympos, where Hephaistos has made them a dwelling or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or if they like be invisible ; they can pass anywhere, and very rapidly, and have many other super-human powers ; but in many respects also they are very like men. There is a very vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympos to go and stay feasting with the blameless

Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them:—

*Zeus*, son of Kronos, the king of gods and men; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth; he is lord of clouds, thunder, lightning, etc.

*Poseidaon*, brother of Zeus, lord of the sea, and shaker of the earth; he sends winds and storms.

*Aides*, brother of Zeus, god of the nether world, where the dead lie in darkness.

*Here*, sister and wife of Zeus, patroness of Argos and Sparta; jealousy makes her side with the Greeks in the war. See outline of story.

*Ares*, son of Zeus and Here, god of war.

*Apollon*, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light; of prophecy, i. 72; of music, i. 603.

---

*Artemis*, his sister, also goddess of the bow, and a great huntress.

*Hephaistos*, son of Zeus and *Here*, god of fire; identified with fire, ii. 426. The great artificer, making the shield of Achilles, and the houses of the gods, i. 608; and the sceptre of Zeus.

*Hermeias*, or *Hermes*, called the bright, ii. 103; the messenger of the gods.

*Athenaie*, or *Athene*, also called *Pallas*, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

*Aphrodite*, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

*Dionysos*, son of Zeus and *Semele*, called a delight to mortals, xiv. 325; very slightly mentioned in the *Iliad*.

*Demeter*, goddess of the earth and its fruits; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.



## THE LANGUAGE OF HOMER.

### THE DIALECT.

THE dialect of Homer, called 'Epic' in the notes, is the *older Ionic* (as distinguished from the *new Ionic* of Herodotus). It contains, no doubt, and is mainly based on, the Greek which was spoken about the ninth century B.C. by the Greeks of Ionic race. The great variety of forms, however, suggests that the writer did not confine himself to one spoken dialect, but, for purposes of metre, did not reject other forms that came in conveniently. At the same time, there no doubt would be a considerable variety to choose from, in days when there was no writing, even in one dialect.

As this edition is intended for those not far advanced in Greek, I will take it for granted that they are acquainted only with the Attic dialect as set forth in the Greek accidence, and will point out, with special reference to these two books, the main differences between the language of Homer and that of the Athenians of the great literary epoch.

It will be easiest for the learner both to grasp these differences as a whole, and to find what he wants when using these notes for reference, if we follow the lines of the ordinary grammars, taking the parts of speech in their usual order. Only to save trouble we will take the fem. adjectives in *-a* or *-η* with the A-declension, the masc. and neuter in *-ος* and *-ον* with the O-declension, to which they properly belong.

## FORMS.

## 1. THE ARTICLE.

There will be much to say about the Epic *use* of the article ; but this had best be said in its place, when we come to speak of Homeric syntax. See p. 33.

Much of the article (all, indeed, except the forms *δ*, *ἡ*, *τό*, *οἱ*, and *αἱ*) naturally follows the A- and O-declensions, and is therefore included in what is said of them ; it would be, for example, waste of time to repeat four times—for article, pronoun, noun, and adjective—that *-οῖσι* is found for *-οῖς* in dat. plur. of O-declension.

All that need be said about the article, therefore, in this place, is that the forms *τοί* and *ταί* are found for the masc. and fem. of the nom. plur. : as *τοί*, ii. 346.

## 2. THE FIRST, OR A-DECLENSION.

This includes the fem. forms of adj. in *-ος*, pron., and the article.

- a. In all cases of the sing., fem. forms have *η* for long *α* : as *ἡερίη*, i. 497 ; *πάτρης*, i. 30 ; *κλισίη*, i. 329 ; *ἀναιδείην*, i. 149.
- b. *Nom. Sing.*—Masc. forms have *α* short for *-ης* : as *νεφεληγερέτα*, i. 511 ; *Θύσιτα*, ii. 107, etc.
- c. *Gen. Sing. masc.* for *-ου* has *-αο*, *-εω* : as *Ἀτρεΐδαο*, ii. 9 ; *Πηληϊάδεω*, i. 1 : also *-ω*, if a vowel precedes, as *βορέω*.
- d. *Gen. Plur.* for *-ων* has *-άων* or *-έων* : as *αἰχμητάων*, i. 152 ; *βουλέων*, i. 273 ; *πολλάων*, ii. 117 ; *πολλέων*, ii. 131.
- e. *Dat. Plur. fem.* for *-οις* has *-ης* or *-ησι*, *ησιν* : as *κορυφῆς*, ii. 456 ; *κοῖλησιν*, i. 26 ; *σῆσι*, i. 297.

## 3. THE SECOND, OR O-DECLENSION,

Includes masc. and neut. forms of adj. and participles in *-ος*, pron. in *-ος*, and article ; see 1.

a. *Gen. Sing.*—*-οιο* for *-ον* : as *Τευέδοιο*, i. 38 ; *ἀργυρέοιο*, i. 14 ; *τοῖο*, i. 493. (The *-ον* form also common ; as *ἐκηβόλου*, i. 14 ; *τοῦ*, i. 43, etc.)  
The original form was *-οσjo*, then *-οιο*, *-οο*, *-ον*. The *-οο* form perhaps remains in *δο*, from *δε*, ii. 325 ; see notes.

b. *Dat. Plur.*—*-οισι* for *-οις* : as *σοῖσι*, i. 42 ; *οἰωνοῖσι*, i. 5, etc.

c. *Dual.*—*-οῖν* for *οιν* : as *μαρναμένουιν*, i. 257.

d. *Contracted* words are usually left open : as *νόφ*, i. 132.

e. Special form is the gen. *Πετεώ* from *Πετέως*, ii. 552.

#### 4. THE THIRD DECLENSION.

a. In the *ι*-stems the *ι* is retained : as *πόλιος* (dissyl.), ii. 811 ; *ὑβριος*, i. 214 ; *πολίων*, ii. 117. (So *πόλιας*. Also are found *πόληος*, *πόλης*, etc.)

b. In the dat. we find *κόνι*, *μήτι*.

c. In the acc. often two forms, *ἔριν*, *ἔριδα*, etc.

d. In the dat. plur. the termination is often added to the stem and connected by *ε*, and the *σ* in all forms is constantly doubled (adjectives too) : as *πάντεσσι*, i. 288 ; *ἐπέεσσι*, i. 304 ; *κηρύκεσσι*, ii. 50 ; *ἀεικέσσι*, ii. 264. So participles *μιμόντεσσι* (*μίμουσσι*), ii. 296.  
In this case there are great varieties, *χείρεσσι*, *χείροι*, *πόδεσσι*, *ποσσί*, *ποσί*, etc. ; but the case is never doubtful.

e. Nouns in *-ος* and adjectives and names in *-ης* are usually left uncontracted : as *μένεος*, i. 103 ; *οἴρεα* (*δρη*) i. 157, *ἀληθέα*, etc. But *γέρα*, ii. 237.

f. Nouns in *-εύς* take *η* before vowels : as *Ἄχελῆος*, i. 1 ; *βασιλῆi*, i. 9 ; *Ἄχελῆa*, ii. 3 ; *βασιλήων*, i. 176 ; *οὐρῆας*, i. 50.

g. Exceptional forms are : *\*Ἀρηος* from *\*Ἀρης*, ii. 110 ; *\*Αἴδι* from *\*Αίδης*, i. 3 ; *γούνων*, from *γόνυ*, i. 407 ; *δίπτυχα*, acc. from another form *δίπτυχος*, i. 461 ; *δοῦρα* (*δόρυν*), ii. 135.

Also the following irregular forms may be noticed :—

νίός.	
V. νιέ, ii. 23.	
G.	νίος, ii. 230.
D.	νίη, ii. 20.
Dual.	νίε, ii. 863.
Plur. N. νιέες, ii. 568 ; νιές, i. 162.	
A. νιέας, ii. 693 ; νιάς, ii. 193.	

So νιός has both ε and η : νηός, ii. 358 ; νηή, ii. 293 ; νέες, ii. 509 ; νηῶν, ii. 493, and νεῶν, ii. 587 ; νηστί, i. 179 ; and νηεστί, i. 71 ; νέας, i. 487 ; and νῆας, i. 428.

Again from ἀνήρ we find the more regular form ἀνέρες, etc., i. 262.

### 5. THE ADJECTIVES.

These have been to a great extent dealt with above : we may, however, notice a few peculiarities.

- a. Fem. of -ός, -έα for -εῖα : as ὡκέα, ii. 790.
- b. Acc. masc. of -έης, -έα (contracted) : as δυσκλέα, ii. 115.
- c. πολύς has both stems [πολυ- (πολεF-) and πολλό-] more fully than in Attic : thus πολλόν, i. 90 ; πολέες, ii. 610 ; πολέας, i. 559. The fem. is, as in Attic, from stem πολλο-.
- d. -έα for -νν sometimes : as εὐρέα.
- e. Homer has several varieties of compar. and superl. : see notes.
- Thus, in these books : γλυκίων, ii. 453 ; βίγιον, i. 325 ; ἐλέγχιστος, ii. 225 ; πλέας (for πλέονας), ii. 129 ; χερείων, i. 114 ; χερειότερος, ii. 248 ; δπλότερος, ii. 707 ; νείατος (νεύτατος), ii. 824.
- f. Adj. have sometimes two instead of three terminations  
Thus, ἵφθιμονς ψυχάς, i. 3.

## 6. THE PRONOUNS.

a. The varying forms of the Personal Pronouns will be best exhibited by a table, giving those which differ from the Attic :—

	I.	Thou.	He.
<i>N.S.</i>	ἐγών, ii. 73.	τύνη.	
<i>G.</i>	ἐμέο, ἐμεῦ, i. 88.	σέο, σεῦ.	ἔο, ii. 239; εῖο:
	ἐμεῖο, i. 174; ἐμεῖον, i. 525.	σεῖο, σέθεν,	ἔθεν, i. 114; εῦ.
		ἐμέθεν.	ι. 180.
		μεν, i. 37 ( <i>enclit.</i> )	τεοῖο.
<i>D.</i>		τοι, i. 39.	ἔοι.
<i>A.</i>			έέ, μιν, i. 201.
<i>Dual. N.A.</i>		σφῶι, i. 336.	σφωέ, i. 8.
<i>G.D.</i>		σφῶιν, i. 257.	σφωῖν, i. 338.
<i>Plur.</i>	<i>N.</i> ἄμμες.	ῦμμες, i. 274.	
	<i>G.</i> ἡμέων, ἡμείων.	ῦμέων, ὑμείων.	σφέων, σφείων,
			σφῶν.
	<i>D.</i> ἄμμι.	ῦμμι.	σφιν, i. 73.
	<i>A.</i> ἡμέας, ἄμμε.	ῦμέας, ῦμμε.	σφέας, ii. 96;
			σφείας, σφᾶς,
			σφε.

## b. Possessives—

Homer also uses *τεός*, 'thine,' i. 138; *ἄμος*, 'ours,' *ἥμος*, 'yours,' *σφός*, 'theirs,' also *ἔός*.

c. *τις* makes in gen. *τέο*, ii. 225; *τεν*, ii. 388: dat. *τέω*: gen. and dat. plur. *τέων* and *τέοισι*.

We find *ὅτις* and *ὅτις*, n. *ὅττι*, i. 294; g. *ὅττεο*, *ὅτεο*; d. *ὅτέω*; a. *ὅτινα*: plur. g. *ὅτέων*; d. *ὅτεοισι*; a. *ὅτινας*; neut. *ὅτσα*, i. 554.

d. For article, demonstrative and relative, see Syntax notes, page 33.

e. *ὅσος* and *τόσος* (and the words formed from them) are written with double *σ*: as *ὅσσον*, i. 186; *τόσσα*, ii. 25; *τοσσαῦτα*, ii. 328.

## 7. NUMERALS : ADDITIONAL FORMS.

‘one,’ fem. <i>ἴα</i> , <i>ἴης</i> , <i>ἴη</i> .	‘first,’ <i>πρώτιστος</i> , i. 105.
‘two,’ <i>δύο</i> , <i>δοιώ</i> , <i>δοιοί</i> .	‘second,’ <i>δεύτιος</i> .
	‘third,’ <i>τρίτιος</i> , i. 252.
‘four,’ <i>πίσυρες</i> .	‘fourth,’ <i>τέτταρος</i> .
	‘seventh,’ <i>έβδόματος</i> .
‘twenty,’ <i>έεικόσι</i> , i. 309.	‘eighth,’ <i>όγδοατος</i> .
	‘ninth,’ <i>ένατος</i> , ii. 295.
	<i>ένατος</i> , ii. 313.

## 8. VERB.

*General Observations.*

a. The *Augment* is optional, being omitted or retained according as the metre requires it: as *ἔθηκε*, i. 3; *τεῦχε*, i. 4. Words with digamma at the beginning had the augment syllabic, of course; and often kept it, as *έάγη*: see p. 49, on the Digamma, and i. 286.

The lengthening effect of the liquid on vowels (see i. 233) has caused the Augment to stand as a long syllable, when required, in such words as *ἔλαθε*, *ἔμαθε*: whence they are spelt with the liquid doubled, *ἔλλαθε*, *ἔμμαθε*.

b. Among the *Personal Endings* we may notice in Homer  
 -*αται*, -*ατο* for -*νται*, -*ντο*: as *εἰρύαται*, i. 238; *ἔφθιατο*,  
 i. 251; *κεχαροίατο*, i. 256; *σχοίατο*, ii. 98; *μνη-*  
*σαλάτο*, ii. 492; *εἴατ'* (*ἡταί*), ii. 137, etc.  
 -*εν* for -*ησαν*: as *ηγερθεν*, i. 57; *τράφεν*, i. 251; *φκηθεν*,  
 ii. 668.  
 -*εν* for -*εσαν*: as *ξύνιεν*, i. 273.  
 -*αν* for -*ησαν* (from stems in -*α*): *ἔβαν*, i. 391; *ἔσταν*,  
 ii. 286.  
 2d sing. Med. uncontracted: as *κέλεαι*, i. 74; *δυνήσεαι*,  
 i. 241; *νέηαι*, i. 32; *ἔπλεο*, i. 418; *σύνθεο*, i. 76;  
*γνώσεαι*, ii. 367, though it may remain contracted,  
 as *μετατρέπη*, i. 160, *γνώση*, ii. 365.  
 -*σθα* for -*s* in 2d pers.: *ἔφησθα*, i. 397.

c. The  $\sigma$  of the Weak Aorist (I aor.) and fut. is constantly doubled in all moods: as *καλέσσατο*, i. 54; *δμοσσον*, i. 76; *τελέσσῃ*, i. 83; *διασσάμενοι*, i. 100; *ἀπόλεσσαν*, i. 268; *νεμέσσηθεν*, ii. 223; *ἐσσόμενος*, ii. 119.

d. A constant tendency to *Assimilation* of vowels; the most important cases are the following, chiefly occurring in verbs in -*αω* :—

For -*αει* : *ἀσχαλάᾳ*, ii. 293; *περάαν*, ii. 613.  
,, -*αε* : *ἀγοράασθε*, ii. 337; *φάανθεν*, i. 200.  
,, -*αο* : *λαμπετάωντι*, i. 104; *ἐστιχόωντο*, ii. 92;  
βούωντες, ii. 97.

,, -*αω* : *δρόω*.

So when two long vowels or diphthongs are made out of one :—

For -*η* : *κρήηνον*, i. 41; *ἀνήη*, ii. 34.

,, -*αι* : *ἐκραίανε*, ii. 419.

,, -*ω* : *δώωσι*, i. 137; *γνώωστι*, i. 302.

Also consonants, as *κάππεσον*, i. 593 (*κατεπεσ-*), *κακείοντες* (*κατακ-*), i. 606; and *κὰδ δέ* (*κατὰ δέ*), ii. 160.

e. *Reduplication* is common in Strong Aorists: as

<i>πιθ-</i> <i>πεπίθομεν</i> , i. 100..	<i>λαθ-</i> <i>ἐκλελαθον</i> , ii. 600,
<i>τυκ-</i> <i>τετύκοντο</i> , i. 467.	and irregularly.
<i>τλα-</i> <i>τέτλαθι</i> , i. 586.	<i>ἐνιπ-</i> <i>ἡνίπατε</i> , ii. 245.
<i>καμ-</i> <i>κεκάμω</i> , i. 168.	So also really, <i>ἔειτον</i> ,
<i>ταγ-</i> <i>τεταγών</i> , i. 591.	i. 286; ii. 294.

f. *Syncopated* Strong Aorists are common: i.e. Aorists formed by adding the termination straight to the stem, without any connecting vowel: as

*ἀλτο*, i. 532; *δέκτο*, ii. 420; *δέχθαι*, i. 23; *δέγμενος*, ii. 137; *δρτο*, i. 599; *ἐπέπιθμεν*, ii. 341.

Also when the syncope (elision of vowel) occurs in the stem itself: as

*ἐπλετο* (*πελ-*), ii. 480; *ἀγρόμενος* (*ἀγερ-*), ii. 481; *ἔγρετο* (*έγερ-*), ii. 41.

g. *Contracted Verbs*

in *-έω* are mostly left open, though the contractions are used when required: as *κοτέοντος*, i. 180; *ἀφαιρείται*, i. 181; *στυγέη*, i. 186; *χραυσμένη*, i. 242; *κρατέειν*, i. 288.

in *-άω* are either contracted mostly, as *ἡράτο*, i. 35, *όράτο*, i. 198, or open, and vowels assimilated. See (d).

in *-όω* are also generally contracted, though not always.

Other verbs where contracted in Attic are found open in Homer, as *έρέω*, i. 76; *μιγέωσι* (aor. pass. subj.), ii. 475.

*The Moods.*h. *The Imperative.*

The old termination *-θι* (which in Attic is confined to Verbs in *-μι* and Passives) is in Homer found in many Verbs: as *κλῦθι*, i. 37; *τέτλαθι*, i. 586.

i. *The Subjunctive*: observe the following peculiarities:—

The suffix *-μι* (the older form) is found in the first person of some Subjunctives: as *έθελωμι*, i. 549.

The Verbs in *-μι* make *subjunctive* in extended forms with *ει-* or assimilated *η-* or *ω-*: as *κιχείω*, i. 26; *έρειομεν* (for *έρειμεν*), i. 62; *δώσωτι*, i. 137; *γνώσωτι*, i. 302; *ἀνήγη*, ii. 34.

The long *η-* or *ω-* of the subjunctive is often found short. This is very puzzling to the beginner, as the subjunctive thus loses its distinguishing mark; and I will therefore give all the examples that I can find in these books:—

1 Pers. <i>έρειομεν</i> , i. 62.	1 Pers. <i>έγειρομεν</i> , ii. 440, and <i>ἴομεν</i> .
<i>έρνστομεν</i> , i. 141.	<i>κιχήσομα</i> , ii. 258, <i>μυθήσοιδομεν</i> , i. 363.
	<i>ματι</i> , ii. 488.
<i>ιλασόμεσθα</i> , i. 444.	2 Pers. <i>μίσγεας</i> , ii. 232.
<i>θωρήξομεν</i> , ii. 72.	3 Pers. <i>βούλεται</i> , i. 67.
<i>προσαμύνομεν</i> , ii. 238.	<i>χώσεται</i> , i. 80.

To the third pers. sing. of the subjunctive is added sometimes the older suffix *-σι* (as *-μι* to 1st pers.) : as *δρόσι* (3 sing.), i. 129 ; *δώρσι*, i. 324 ; *έθέλησι*, i. 408 ; *νεικείσι*, i. 579.

*k.* The Infinitive.

For inf. in *-ειν* we find in Homer *-εμεν* and *-έμεναι* : as *δικάζεμεν*, i. 542 ; *έριξέμεναι*, i. 277 ; *ἀλεξέμεναι*, i. 590 ; *ἀλθέμεναι*, i. 151.

For contracted inf. in *-ειν* is found *-ηναι* : as *φορήναι*, ii. 107.

For inf. in *-ναι* or *-έναι* is found *-μεν* and *-μεναι* : as *έμμεναι* (*είναι*), i. 117 ; *γνώμεναι*, ii. 349 ; *ίμεν*, i. 170 ; *μεθέμεν*, i. 283 ; *δροιωθή-μεναι*, i. 187.

*l.* Participles.

Sometimes are found perfects with *ω-* for *ο-* : as *τετριγάτας*, ii. 314.

*Strong* perfect participles are frequent : as *πεφυῖα*, i. 513.

Anomalous forms occur : as *κεκληγάς*, ii. 222 ; *ἀμφι-αχνία*, ii. 316.

*m.* It will be a help to the learner to set down some of the commoner Homeric forms of the irregular verbs which occur in these books.

*εἰμί*, 'to be.'

2 pres. ind.	<i>ἐσσι</i> , i. 176 ;	3 plur. <i>ζαστ</i> , ii. 125.
imp.	<i>ἐην</i> , ii. 217 ;	3 plur. <i>ζσαν</i> , i. 267.
	<i>ἡν</i> , i. 593 ;	pres. part. <i>ἐών</i> , i. 70.
fut.	<i>ἐστεται</i> , i. 211 ;	fut. past. <i>ἐσσόμενος</i> , ii. 119.
	<i>ἐσσείται</i> , ii. 393 ;	inf. <i>έμμεναι</i> , i. 117.
	<i>ἐσσεται</i> , i. 573.	subj. <i>ἐω</i> , i. 119.

*εἰμι*, 'go.'

impf. *ητε*, i. 307 ; 3 pl. *ζσαν*, i. 494 (also, *ητον*, *ητσαν*).  
subj. *ημεν*, ii. 440.

inf. *ίμεν*, i. 170.

*ἴημι*, 'send.'

pres. 3 sing. *ίει*, ii. 752 ; part. *έηκα*, i. 8.  
impf. 3 sing. *ίει*, i. 25.



*βαίνω*, 'go.'

3 sing. weak aor. act. *βῆσσε* (transitive), i. 310 ; mid.

*ἐβήσετο*, i. 428.

3 plur. strong perf. *βέβάστι*, ii. 134 ; plup. *βέβασταν*, ii.

720.

3 plur. strong aor. *ἦβαν*, i. 391.

*ἴστημι*; 'set.'

3 plur. strong aor. *ἴσταν*, ii. 286.

perf. (strong) part. *ἴσταστες*, ii. 170, 320.

*οἶδα*, 'know.'

1 plur. *ἰδομεν*, ii. 252 ; part. dat. f. *ἰδνίη*, i. 365.

3 sing. plup. *ηδεε*, ii. 832.

*ἔρχομαι* (*ἐλθ-*), 'come.'

strong aor. *ῆλυθον*, i. 152 ; perf. *εἰλήλουθας*, i. 202.

*ἡμέ* (old verb), 'say.'

impf. *ἡ*, i. 219, etc.

*διώ*, 'think,' i. 558 ; *διομαι*, i. 561.

And a few isolated forms : *ἴξε* (*ἰκ-*), ii. 667 ; *ὅφελλε*

(*ὅφειλ-*), i. 353 ; *πτάμενος* (*πετ-*), ii. 71 ; *ὅχωκα*, ii.

218 ; *μέμασταν* (*μα-*), ii. 862 ; *τετρήχει*, ii. 95 ;

*ἔτμαγεν* (*τεμ-*), i. 531 ; *αἴδομαι*, i. 331.

## 9. PREPOSITIONS.

The following variations appear in Homer :—

*ἐν* : *εἰν*, *ἐν'*, *εἰνί*. *πρόσθε* is also used as a

*ἐνεκα*, i. 152. *εἴνεκα*, i. 174. preposition, ii. 359.

*πρός* : *προτί*, *ποτί*, i. 245.

*ὑπό* : *ὑπαί*.

*παρά* : *παραί*, ii. 700.

*ὑπέρ* : *ὑπείρ*, ii. 426.

*πέραν* : *πέρην*, ii. 536 (orig. acc. = 'to the farside of').

## 10. CHANGES OF SOUND IN HOMERIC DIALECT.

*-ει-* for *-ε-* frequent : *πνείοντος* (*πνε-*), ii. 536 ; *νεί-ατος*, ii.

824 ; *τελεί-ω*, i. 5 ; *νεικεί-ηστι*, i. 579 ; *νεικεί-εσκε*, ii.

221 ; *εῖ-ρομαι*, i. 550 ; *ειάω*, ii. 132 ; *είνεκα*, i. 174

*η*- for *a*- frequent : (1.) pure *η* was always *a* in Attic, and so we find *ἀρήτηρ*, i. 11 ; *πάτρη*, etc. (3.) *a* ; *Ιητῆρε*, ii. 732 ; *πρῆξαι*, i. 562 ; *πείρησαι*, i. 302 ; ii. 73, etc.

(2.) A heightened *a* : as *ἔμπης*, i. 562 ; *ἡμαθοείς*, ii. 77 ; *ἡνεμόεις*, ii. 606 ; *ἡγαθέη*, ii. 722.

*ε*- added (1.) at beginning : *ἔεικόστι*, i. 309 ; *ἔεισάμενος*, ii. 22 ; *ἔέργει*, ii. 845 ; *ἔῖσας*, i. 306, etc.

(2.) Before termination : *ἀδελφε-ός*, ii. 409 ; *μαχε-ομα*, i. 272 ; *έρέ-ομα*, i. 232 ; *κενε-ός*, ii. 298.

*ήτον* for *είον* : as ii. 506, *Ποσιθήτον*.

*ον*- for *ο*- ; as *Οὐλυμπος*, i. 44 ; *κοῦσος*, i. 10, etc.

All the other changes of any importance are remarked upon in the notes.

## SYNTAX.

### 11. THE ARTICLE, DEMONSTRATIVE, AND RELATIVE.

In order to understand the Homeric use of the above parts of speech, it is necessary to go a little into the question of the order in which they naturally arise. The subject, however, is interesting, and not really difficult even for the youngest learner to understand.

In the earliest stage of language the demonstrative alone exists ; it does the work of the other two as well as its own ; and of the third personal pronoun also. In the primitive language, they say not 'the man,' but 'that man ;' *he* is 'that one :' the article does not exist apart from the demonstrative.

Again, they do not say, 'I killed that man, *who* struck me,' but 'I killed that one, that one struck me.' In other words, the two clauses are both of them *independent* statements ; not one independent clause, and one relative or dependent. As time goes on, however, the connection of two such clauses becomes closer ; the dependence of the second on the first gradually comes to be felt ; and the demonstrative slowly acquires a secondary use and meaning, viz., that of a relative proper. In the same way, the

emphasis of the demonstrative before nouns gets worn away; the strong 'that' becomes the slighter and weaker 'the'; and the demonstrative acquires another secondary meaning, viz., that of an article.

It is thus common to find in language Articles or Relatives either the same words as Demonstrative, or developed out of them. In English, 'the' is from the same origin as 'that,' a worn-out form of it in fact; while 'that' is still used relative. Thus we say, '*that* man *that* I met in the town is here'; or to recur to our first example, 'I killed *that* man, *that* struck me.' So in German, 'der' is still used for all three. In French, the personal 'il' and the article 'le' both come from the Latin demonstrative 'ille.'

In the Homeric use of  $\delta$ ,  $\eta$ ,  $\tau\delta$ , we have an exact illustration of this fact of language. This word still retains its original demonstrative meaning, 'that one,' or 'he' (which are not really distinct); and at the same time, the other uses of the simple article 'the,' and the relative 'that' or 'which' have been added to it. In later Greek, as regularly happens in the progress of language, the distinctions are more clearly marked; the relative  $\delta\sigma$  (also originally demonstrative, and existing in Homer as a relative side by side with  $\delta$ ,  $\eta$ ,  $\tau\delta$ ) is alone used for relative, and the demonstrative  $\delta\nu\rho\sigma$ ,  $\delta\delta\epsilon$ , and  $\epsilon\kappa\epsilon\nu\sigma$  usurp the place of  $\delta$ ,  $\eta$ ,  $\tau\delta$  for that purpose. But even in later Greek, as we shall see, there are traces still left of the original state of things.

All this will become quite clear with the aid of some illustrations.

(1.) We have in i. 407, *τῶν νῦν μν̄ μῆτασα*, 'of those things now putting him in mind ;' where *τῶν* is clearly *demonstrative*.

(2.) i. 36. . . . *ἄνακτι, τὸν ἡγεμόνα τέκε Λητώ*, 'to the king whom fair-haired Leto bare ;' where *τὸν* does the work of a *relative*.

i. 125, *ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται* (where the two are combined), 'but what spoil we took from the cities, *that* has been divided.'

So again, with slightly less demonstrative emphasis, the word becomes a mere pronoun.

(3.) *ὅ γάρ*, 'for *he*,' i. 9; *τὴν δὲ*, 'and *her*,' i. 29.  
*οἱ μὲν ἐκήρυξαν*, *τοὶ δὲ ἡγείροντο μᾶλ’ ὥκα*, ii. 444.  
'they proclaimed it, and *they* (the people) gathered quickly.'

(4.) Still more slight is the stress upon it when a substantive is added afterwards, as  
*τὰ δὲ ἐπώχετο κῆλα θεοῖο*, i. 383,  
'they came flying, shafts of the god.'

This is called the attributive use of the article, and from this to the proper article (*τὰ κῆλα*, 'the shafts') is a very short step.

(5.) This we find, e.g. i. 54, *τῇ δεκάτῃ*, 'on the tenth day.'

It is to be noticed that the usage (3.) is found even in later Greek familiarly. *ὅ δέ*, 'but *he*,' at the beginning of clauses is extremely common; so is the antithetic use, *οἱ μὲν . . . οἱ δέ*, for 'some . . . and others.' We find also other expressions in colloquial Greek of the later date pointing to the same demonstrative origin, as, for example, *τὸ καὶ τό*, 'this, that, and the other.' The demonstrative meaning of *ὅς* is also retained in the phrases, *ἢ δ’ ὅς*, *ὅς δὲ ἔφη*, 'said *he*'.

The use of *ὅς* (usually relative in Homer) is really demonstrative in ii. 872; see note.

#### *The Relative and Oblique Interrogative as Conjunctions.*

It is easy to see that these pronouns may slip into a conjunction, as we say *τι δρᾶς* for 'why do you do it?' ἀγανακτῶ *ὅτι δρᾶς*, 'I am angry *why* you do it,' naturally slipping into 'I am angry *because* you do it.' Hence we get the common conjunction, *ὅτι*, 'because,' or 'that.' Homer uses *ὅ* (or, what is the same, *ὅτε*) in this way, *χωθμενος δέ τι*, 'angry *that*,' i. 244.

#### 12. ON THE USE OF *ἄν* OR *κε*.

These two particles are exactly equivalent in meaning, and as they are used in Homer quite indifferently one for the other, we will treat of them together.

(1.) They are no doubt originally from demonstrative stems, used adverbially (like *hic*, *ibi*, *ētraūθa*, *tōtē*, and a host of other words), and mean 'there,' 'then,' 'so.'

a. It is natural to all languages, when a conditional sentence is constructed, to have some such particle in the second part or apodosis. Thus, suppose we say, 'If he were to hear, he would rejoice' (where the *if*-clause is called protasis, the other or principal clause the apodosis), it is natural in the apodosis to insert some adverb meaning 'then,' 'in that case,' to mark the connection of the conditional statement ('would rejoice') on the condition ('If . . . hear'). In English we might say, 'If he were to hear, *then* he would rejoice.' In Greek this would be *ei πίθαιτο*, *χαίποι ἀντί*, and the *ἀντί* occupies exactly the place of the 'then' in English. (The Germans again use 'so' in this way.)

In this way *ἀντί* (and *καί* in Homer) came to be used as the common sign of conditional sentences ; and naturally also in those sentences of the same form, which have no actual condition expressed, where the use is called potential.

b. Another and quite distinct use of *ἀντί* is that in which it is added to all kinds of relative pronouns and conjunctions, to make them *indefinite* in meaning. If we say, 'he rejoices *who* hears it,' we refer to one *definite* person. But if we say, 'Whosoever hears it, he rejoices,' we refer to *any* of a number of people ; the relative has become *indefinite*. Now, as we add *-so*, *-ever* to *who* in English to make it indefinite, the Greeks added *ἀντί* or *καί* : and the two sentences would be *χαίπει*, *ὅς ἀκούει*, and *ὅς ἀντί ἀκούιη*, *χαίπει*. (In the latter the Greeks used the subjunctive to denote the indefiniteness, just as in English we can also say, 'whosoever may hear it.') So exactly with conjunctions : 'when,' 'how,' are *definite* ; 'whenever,' 'how-

ever,' *indefinite*; and in Greek we have *ὅτε*, *ὡς* for the first, *ὅταν*, *ὡς ἂν* for the second.

*Note*.—We should note one point about the Greek usage in which a distinction was made that we do not make. When speaking of present or future, they used the relative with *ἄν*, and the subjunctive, as above, *ὅτε ἀκούῃ*, *χαίρει*; when speaking of the past they used the optative (regularly employed as the past subjunctive—see below), but *did not use* *ἄν*. Thus, 'whoever heard, rejoiced,' was in Greek, *ὅτε ἀκούοι*, *ἔχαιρεν*.

c. Another use of *ἄν* is the compound *ἐάν* (or *εἴ κε*) or *ἢν* in the protasis of the condition. This is really a special case of (b.), for *εἴ* is properly a relative word. (This is easily seen by looking at the sentence *χαίροι* *ἄν*, *εἴ πύθοιτο*, which originally meant 'he would rejoice *in-that-case in-which* he might learn.') So *ἐάν* is originally the indefinite form of *εἴ*, and *ἐάν πύθηται*, *χαίρει* meant properly as we say, 'in case he hears, he rejoices.'

d. Another use we may mention which stands by itself. In *final* sentences (expressing purpose, 'in order that'), just as in English we say, 'that perchance you may hear,' the Greeks sometimes added *ἄν* to the final conjunction. Thus, they would say, *ὡς ἀν ἀκόντης*, *ὅπως ἀν ἀκούης*. Here, too, the *ἄν* is not used with optative.

(2.) So far we have described the usage of the later or developed Greek syntax; and it remains to see how in the primitive speech of Homer the usage differed.

a. In the later Greek in conditional sentences there were only two uses of *ἄν* : with the optative (*χαίροι* *ἄν*, 'he would rejoice') and with the past indicative (*ἔχαρη* *ἄν*, 'he would have rejoiced').

Homer's use is much more varied : I will give them all, and mark † those which are not proper Attic usages.

† (1.) It is found with the *future indicative*—

i. 139, δέ κεν κεχολώσεται,

‘and he will (or would) then be angry.’

So i. 175, 523 ; ii. 229.

† (2.) With the *subjunctive* (see below)—

i. 137, ἔγα δέ κεν αὐτὸς ἐλωμαι,

‘I myself would take it’ (or ‘will take it’).

So i. 184, 205 ; ii. 238, 488.

(3.) With the *optative* (as in later Attic)—

i. 100, τότε κεν πεπίθοιμεν,

‘then we should hearken.’

i. 255, ή κεν γηθήσαι Πρίαμος,

‘surely Priam would rejoice.’

So i. 64, 232, 272, etc., see optative below.

(4.) With *past indicative* (as in later Attic)—

ii. 155, ἔνθα κεν . . . νόστος ἐτύχθη,

‘Then the return would have been  
accomplished.’

(b.) So again Homer uses *κεν* with relatives and conjunctions exactly as in Attic—

i. 139, ὅν κεν ἵκωμαι : i. 294, ὅττι κεν εἴπης.

So εὐτ' ἀν, i. 242 ; ἐπήν, i. 168 ; ὡς ἀν, ii. 139 ;  
εἰς δέ κεν, ii. 332, etc.

(c.) And with *εἰ* : εἰ κε μὴ δώσσι, i. 137. So i. 128, 166, 207,  
etc. But also † Homer uses *εἰ κε* with *optative*—

ii. 123, εἴπερ γάρ κ' ἐθέλοιμεν,

‘even if we were willing.’

ii. 597, εἴπερ ἀν αὐτὰλ Μούσαι δείδοιεν,

‘even if the Muses themselves were  
to sing.’

(d.) And in final sentences—

i. 32, σαύτερος δές κε νέηαι,

‘that thou mayst go more safe.’

The learner will understand the subject more fully when the next section, on the Moods, has been read. But it was thought that it would be easier and clearer to take *κε* and *ἀν* first.

## 13. SUBJUNCTIVE AND OPTATIVE.

Another respect in which the syntax of Homer differs from the later Greek is in the use of the subjunctive and optative moods. It will be seen that the same difference as before has been observed is here also to be found ; namely, that the language being in its primitive state, there is greater variety and freedom in the usage, less regularity and precision.

We will begin with the general remark that these two moods are really one : the optative merely being a remoter form of the subjunctive, just in the same sense in which in English 'might' is used as a remoter form of 'may.'

It will be better to take the subjunctive first by itself, then the optative by itself, and then we will give, as a summary of what has been said, a general scheme of the moods, including them both.

It will tend to clearness if we mark, as before, with a † those usages which are not found in the Attic or later literary Greek.

(1.) *Hortative*—

The subjunctive is used as the mood of advising, forbidding, etc.

- i. 26, *μή σε κιχείω*, 'let me not find thee.'
- i. 62, *ἄγε μάντιν ἐρείσομεν*, 'Come, let us ask a seer.'
- So i. 141 ; ii. 139, 296, 436, 440.

In this use *ἄγε* or *φέρε* is constantly (and naturally) prefixed.

† (2.) *Potential* (or subjunctive of *expectation*)—

The subjunctive is used also as a principal verb, with reference to something that is to come, in a sense very near the *future*, but expressing rather the *expected* or the *likely* than a confident prophecy of what will be.

In this use we find it sometimes with, and sometimes without *κε* or *ἄν*.

† Without *κε* : i. 262, οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ  
*ἰδωματι*,

‘I never yet saw such men, nor can  
I see them.’

† With *κε* : i. 184, ἐγὼ δέ κ' ἄγω Βρισηῖδα,

‘I will (or may) take off Briseis.’

i. 205, τάχ' ἀν ποτε θυμὸν ὀλέσσῃ,

‘perchance he may lose his soul.

So also i. 137, 324 ; ii. 488.

It is clear that when a condition is added to this, as in i. 137, etc., it becomes the apodosis of a conditional sentence (see on *ἄν*, p. 37 (2.) a.), and need not therefore be classed separately for that.

(3.) *Deliberative or Dubitative*—

Another character is given to the subjunctive, closely allied to both the last two uses, when it is employed interrogatively. One may ask ‘what may be,’ either in the sense ‘what ought to be,’ as *τί δράσω* ; ‘what must I do?’ [the interrogative of (1.)] ; or in the sense ‘what is likely to be?’ as *τί γένωμαι* ; ‘what is to become of me?’ [the interrogative of (2.)]. These both occur in Homer, and are perhaps best classed together as Dubitative ; but, strictly speaking, they differ as (1.) and (2.) differ, and only the first occurs in later Attic Greek.

i. 150, πῶς τίς τοι πείθηται,

‘how can any hearken to thee?’

ii. 3, μερμήριξε . . . ὡς Ἀχιλῆα τιμήσῃ,

‘he pondered . . . how to honour Achilles.’

(4.) *Final*—

The subjunctive is also used, as in most languages, to express purpose both with and without a *κε* or *ἄν* attached to the conjunction (only *ώς* or *ὅπως* has it).

Without *κε* : i. 118, ‘ὅφει μὴ οἶος ἀγέραστος ἔω,

‘that I may not alone be without  
a gift.’

ii. 232, ἵνα μίσγεις ἐν φιλότητι,

‘that thou mayest be wedded in love.

With *κε* : i. 32, *σαώτερος δε κε νέηαι*,  
'to go back safer.'

This is so common that it is not worth while to enumerate examples.

† *Note*.—One loose, but convenient, use of the subjunctive occurs, ii. 233 [*ἴνα μίσγεαι ἐν φιλότητι*], *ἢν τ' αὐτὸς ἀπόνοσθι κατίσχεαι*, '(a woman), in order that thou mayest be wedded in love to her, and whom thou mayest keep to thyself apart,' where the relative clause *κατίσχεαι* continues on the *purpose* from the principal clause *μίσγεαι*. The *ἴνα* in the first makes it quite smooth and easy to use the relative clause final, though in Attic Greek this meaning in a relative sentence was always given by the future. See note on the passage.

5.) *Fear, Precaution, Misgiving, etc., with μή*—

(These are probably originally *prohibiting* subjunctives : thus 'I fear let him not come' (*δέδοικα μὴ έλθῃ*) came to mean 'I fear lest he may come.')

i. 522, *ἀπόστιχε μή σε νοήσῃ Ήρη*,  
'depart, lest Hera see thee.'

i. 587, *ἀνάσχεο μή σε θῶμαί*,  
'bear it, lest I see thee.'

i. 28, *μή νύ τοι οὐ χραίσμῃ*, 'lest it avail thee not.'  
So *fear*, i. 555, *δείδοικα . . . μή σε παρείηη*,  
'I fear lest she persuade thee.'

So without verb expressed :

ii. 195, *μή τι χολωσάμενος ρέξῃ*,  
'(I fear) lest in wrath he do.'

i.e. 'perchance in wrath he may do something.'

6.) *Indefinite*—

As explained above, the subjunctive is used with relatives and conjunctions (compounded with *ἄν* or *κε*) to express, not a special case, but a general class of cases. Homer, however, unlike Attic Greek, often dispenses with the *κε*. Thus—

† Without *κε* :

(*Rel.*) i. 230, *δοτις σέθεν ἀντιον εἴπη*,  
 ‘whoever speaks before thee.’  
 i. 543, *δοτις νοήσῃς*, ‘whatsoever thou thinkest.’  
 And i. 554, 527.  
 (*Conj.*) i. 163, *ὅπποτ' Ἀχαιοὶ ἐκπέρσωσι*,  
 ‘whenever . . . they sack.’  
 i. 82, *ὅφρα τελέσσῃ*, ‘until he accomplish.’  
 And i. 80 ; ii. 395 ; ii. 782.

With *κε* :

(*Rel.*) i. 218, *ὅς κε . . . ἐπικείθηται*, ‘whoever obeys.’  
 i. 139, *ὅν κεν ἵκωμαι*, ‘whomsoever I meet.’  
 So ii. 229, 346, 390 ; i. 294.  
 (*Conj.*) i. 168, *ἐπήν κεκάμω*, ‘whenever I am weary.’  
 i. 242, *εὐτ' ἀν πίπτωσι*, ‘whenever they fall.’  
 ii. 139, *ώς ἀν ἐγών εἴπω*, ‘according as I say.’  
 So i. 510, 567 ; ii. 34, 228, 332, 397, 475.

† *Note (a.)*—A special loose use of this occurs in ii. 366, where the form of the sentence is really oblique question—

*γράσῃ ἐπειθ ὁς θ' ἡγεμόνων κακός, ὁς τέ νυ λαῶν,*  
*ἥδ' ὁς κ' ἐσθλὸς ἔησι*,  
 ‘Thou shalt know then who of leaders and  
 people is bad, and who may be good,’ the  
 indefiniteness being quite natural in the place.

*Note (b.)*—Another special use of the indefinite subjunctive is (also most naturally) in *similes*; as it describes a specimen case chosen out of a number—

ii. 475, *ὅς τ' αἰπόλια . . . ρέα διακρίνωσι*,  
 ‘as the goatherds (may) easily discern  
 the flocks.’

So ii. 147, which, however, has *ὅτε*.

(7.) *Conditional (Protasis)*—

It was explained above (note on *ἄν*, c.) how the conditional *εἰ* is naturally developed out of the relative ; so that this class is really allied to (6.) In

Attic we have always *δέ* with subj. Homer often dispenses with *δέ*.

+ Without *κε* or *δέ* :

i. 81, *εἴπερ . . . χθονού καταπέψῃ*,  
'if he nurse his wrath.'

i. 340, *εἴ ποτε χρειὰ ἐμεῖο γένηται*,  
'if need arise of me.'

With *κε* :

i. 137, *εἰ δέ κε μὴ δώσοι*, 'if they do not give.'

i. 207, *αἴ κε πίθηαι*, 'shouldst then obey.'

i. 166, *ηἴ ποτε δασμὸς ἵκηται*, 'if a division come.'

So i. 128, 324, 364, 580 ; ii. 258.

*Note.*—Observe the natural use of this for 'if perchance,' 'in the hope that.'

i. 66, *αἴ κέν πως . . . βούλεται (βούληται)*,  
'if perchance he will.'

So i. 408, 420 ; ii. 72, 83.

### *The Optative.*

We shall find that the various uses of the optative correspond to those of the subjunctive, as follows of course from the connection between them stated above.

#### (1.) *Wish*—

The optative used by itself as a principal verb expressed a wish (as in English we say, 'O might the earth open for me !')

i. 18, *ὑμῖν μὲν θεοὶ δοίεν*, 'may the gods give you !'  
So i. 42 ; ii. 259, 340, 371, 418.

#### (2.) *Potential*—

Optative the same as subjunctive, only expressing a more remote likelihood ; instead of 'I may do it (or will),' meaning 'I might or should do it.'

i. 100, *τότε κεν πετίθοιμεν*, 'then we should hearken.'  
i. 64, *ὅς κ' εἴποι*, 'one who might tell us.'

(From this last instance one sees at once how readily this use of the optative leads up to the indefinite.)

So i. 255, 250, 232, 272, 293, 301; ii. 29, 66, 81, etc.

This is the regular Attic use of the potential; but besides this Homer uses:

† Optative without *κε*:

*Od.* iii. 231, *ρεῖα θεός . . . σωάσαι,*  
'a god could easily save.'

(3.) *Dubitative or Deliberative*—

Just as in subjunctive; only when the principal verb is past the optative is used (as being *remote*) by the law of sequence.

ii. 687, *οὐ γάρ ἔην . . . δοτις ἡγίσαυτο,*

'There was no one who might lead.'

i. 191, *μερμήριξε . . . ἡ δ γε ἀναστήσειε,*

'he pondered . . . whether he should rouse them up.'

(4.) *Final*—

Optative instead of subjunctive after past tenses in the principal verb.

ii. 280, *σιωπᾶν . . . ἀνόγει . . . ὡς μῦθον ἀκούσειαν,*

'he bade them be silent to hear the word.'

(5.) *Fear, etc.*—

The usage is the same.

(6.) *Indefinite*—

As before, optative in past time.

ii. 188, *ὅντια μὲν βασιλῆα κιχείη . . . ἐρητύσασκε,*

'whatsoever king he met, he checked him.'

So 198, 215, 793 (in the last *ὅπποτε* practically = 'until').

(7.) *Conditional*—

*εἰ* and optative means 'if it should or might,' rather more *remote* likelihood than subjunctive.

i. 257, *εἰ πυθοίσατο*, 'if they should learn.'

So ii. 489, 780.

† But Homer also uses this same construction with *εἴ κε* (see *ἄν*).

ii. 123, *εἴπερ γάρ κ' ἐθέλοιμεν*, 'if we were willing.'  
So i. 60; ii. 597.

*Note (a.)*—Here also we have the other sense, 'if perchance,' 'to see it.'

No *ἄν*: ii. 98, *κήρυκες ἐρήτυον, εἴ ποτ' ἀντῆς σχοιατ'*,  
'the heralds held them back, to see  
if they might stay the noise.'

† With *κε*: i. 60, *εἴ κεν θάγατόν γε φύγοιμεν*,  
'if perchance we might escape death.'

*Note (b.)*—It may be remarked that the sequence is often irregular for the sake of expressing some particular change in the thought. The notes on these passages will make this point sufficiently clear:

i. 293, 343; ii. 3, 80, 261, 488.

#### 14. SCHEME OF MOODS.

*Subjunctive* (near).

*Optative* (remote).

(1.) Desire or Advice—

*ἄγε ἐρείσομεν.*

*θεοὶ δοίεν.*

(2.) Potential—

† a. No *ἄν*: οὐδὲ *ἴδωμαι*.      † *ρέια σαώσαι*.

† b.    *ἄν*: *τάχ' ἀν δλέσσηγ*.    *τότε κεν πεπίθοιμεν*.

(3.) Dubitative—

a. direct: *πῶς πείθηται*;

b. indirect: *μερμήριζε . . . μερμήριζε . . . ή ἀναστήως τιμῆση*.

(4.) Final—

a. No *ἄν*: *ἴνα μίσγεαι*.      *ἀνώγει . . . ως ἀκούσειαν*.

b.    *ἄν*: *ώς κε νέηαι*.

(5.) Fear—

*δεῖδοικα . . . μὴ παρείπη*.      (No instance in Books I.. II.)

## (6.) Indefinite—

† a. *No ἀν* : *ὅττι νοήσης.*      *δυτινα κιχείη.*  
 b.    *ἀν* : *ὄν κεν ἵκωμαι.*      —

## (7.) Conditional—

† a. *No ἀν* : *εἴ ποτε γένηται.*    *εἰ πυθοίατο.*  
 b.    *ἀν* : *αἱ κε πίθαι.*    *+ εἴ κ' ἐθέλοιμεν.*

Those marked † are not according to Attic usage. Only one example of each is given for clearness.

## 15. PARTICLES AND CONJUNCTIONS.

Besides the important particle *ἀν* there are other particles and conjunctions on which it may be useful to say a word. It will perhaps be best to arrange them alphabetically that they may be easily found.

*αλ*, found in Homer for *εἰ* : i. 128, etc.

*ἀλλά*, 'but ;' used in Homer also after *εἰ*, in the apodosis, for 'even though . . . yet.'

*γε*, properly 'at least,' and often so used to pick out a word with emphasis (*ἔγωγε*, 'I at least') : see i. 81 for a good instance of this. But like other enclitics, especially *τε*, in Homer it often is divested of meaning, and its use is chiefly metrical, expletive. This is certainly so in the common *δ γε*.

*γε μὲν*, see *μέν*.

*δέ*, commonly used for 'and' in continued narrative (*τὸν δ' αὐτέ*, etc.). Also in antithesis to *μέν* : as i. 191, *τοὺς μὲν ἀναστήσειν δ' Ἀτρεΐδην ἐναρίζοι.*

But we sometimes find *δέ* marking the principal verb, after a *dependent* clause : i. 193, *εἰος δ ταῦθ δρμανε . . . ἥλθε δ' Ἀθήνη.*

*δή* is a *dramatic* particle, and originally meant 'there,' but has a great variety of uses : *ἄγε δή*, 'come then, come now ;' *ναὶ δή* (i. 286), 'yea, verily' (slightly ironic) ; *ἄλλοισι δὴ ταῦτ' ἐπιτέλεο*, 'go, bid others thus,' i. 295 (scornful) ; with less meaning after

some words, *ὅτε δῆ, τότε δή* (i. 493-4), etc. But one meaning especially should be observed, where it suggests the *thoughts* or *words* of others : i. 109, . . . ἀγορεύεις, *ὡς δὴ τοῦδ' ἔνεκα*, 'Thou speakest, *saying forsooth that*,' etc.

*εἰ δὲ ἄγε*, an elliptical but most natural phrase : 'but if thou wilt, then come,' i. 302, 524.

*εἰ περ*, special form of *εἰ*: in later Greek used in putting a case *which is the fact*, as Soph. *O. C.* 999, *εἰπερ* *ζῆν φιλεῖς*, 'if thou lovest life (as thou dost)'. In Homer (sometimes) 'even if,' 'even though,' i. 81; ii. 123, 597, etc.

*ἕως*, Epic form of *ἕως*, 'until,' 'whilst ;' the short syllable lengthened and the long shortened.

*ἕπτας* (*ἐν . . . πᾶς*), 'in any case,' 'anyhow,' 'nevertheless,' ii. 297.

*ἢ, ἢντε*, 'or,' 'than.' Homer uses it also for 'whether,' *ἢ μεταώσεις*, i. 83; so where 'whether' is followed by 'or,' i. 190, 192; ii. 234, etc. Also for *μᾶλλον* *ἢ*, 'rather than ;' *σύντονος ἔμμεναι ἢ ἀπολέσθαι*, i. 117.

The form *ἢ* is Homeric, and has only the meaning 'or.'

*ἢ*, 'surely,' 'verily'; a common word.

*ἢ δῆ*, 'verily, I trow,' ii. 337; see *δῆ*.

*ἢ μήν, ἢ μέν, ἢ μὰν*, used generally in oaths or very strong affirmations: i. 77; ii. 291; ii. 370. For the three forms, see *μέν*.

*καὶ μέν*, see *μέν*.

*καὶ . . . περ*, 'even,' used with participles as we use 'though,' i. 217, *καὶ μάλα περ κεχολωμένον*, 'even though sore angered.' Homer uses these words separate, as he does with most particles; later they wrote *καίπερ*.

*κε=ἄν*, see above.

*μέν, μῆν*. These two words are different forms of the same, originally meaning (like so many particles) 'indeed,' 'verily.' *μέν* is the slighter form, and its

common use in Homer, as elsewhere, is in anti-thesis, *μέν* . . . *δέ* (see *δέ*). It is only used thus in later Greek (except in the compounds *μέν* *δή*, *μέν* *οὖν*, *μέντος*). But in Homer we find it in many phrases where afterwards only *μήν* was used :

*ἡ μὲν* for *ἡ μήν*, see above.

*καὶ μὲν* for *καὶ μήν*, 'and indeed,' 'and again,' i. 269, 273.

*οὐ μὲν* for *οὐ μήν*, 'not indeed,' i. 163, 603; ii. 233.

*So οὐδὲ μέν* for *οὐδὲ μήν*, i. 154; ii. 703, 716.

*γε μέν* for *γε μήν*, 'however,' ii. 703, 716.

And simply sometimes *μὲν* for *μήν*, i. 267.

A third form *μὰν* is also found, ii. 370.

*νν*, enclitic and very slight in meaning, ii. 258, 365, etc.

*ὅππως*, Epic for *ὅπως*, i. 344; so *ὅπποτε*, etc.

*ὅθι*, Epic for *οὗ*, 'where,' ii. 722.

*περ*, used just as *καὶ* . . . *περ*, above; *ἀγαθός περ ἐών*, i. 275.

*ποθι*, Epic for *πον*, i. 128.

*πρίν* . . . *πρίν*, used, one as adverb, the other as conjunction.

i. 97, *οὐδέ ὁ γε τρὶν . . . ἀφέξει πρὶν δόμεναι*,

'Nor will he keep off . . . before giving.'

The later Greek uses *πρότερον* . . . *πρίν* in this sense. Other examples are ii. 348, 354, 413.

*όα*, *ἄρ*, *ἄρα*, demonstrative particle, meaning 'then' originally. But in its enclitic shape it is very slight, and (fitting nearly anywhere in narrative) is used when the metre wants it.

*τε*, properly 'and ;' but this enclitic too is often devoid of meaning and seems merely to be metrical. We find *ὅτε* (rel.) often, as i. 86; *ἀλλά τε*, i. 82, etc.; *καὶ γάρ τε*, i. 63; *εἰπερ γάρ τ'*, i. 81; *ώς εἴ τε*, ii. 780; *δέ τε*, ii. 456, etc. Compare i. 218.

*τῷ*, (properly dative of *δ*), 'therefore,' ii. 296, etc.

'then,' ii. 373, etc.

ὡς, 'as,' 'when,' 'since.' (Our word 'as' has all these meanings) : adverb of ὅς.

ἃς, used demonstratively (as ὡς is), 'thus.' But it is customary to distinguish the two by accent. (ἃς is Epic, but is found in a few places in Attic prose, and regularly in ὡσαύτως, i. 68, 217, etc.)

## GENERAL.

### 16. THE DIGAMMA.

The digamma was an old letter, pronounced something like our *w* or the Latin *v*, and when it came to be written was written *F* (hence the name, as it was like a double *I*). It was evidently pronounced very slightly, and about the time the *Iliad* was written was dropping out of pronunciation, until, later, it altogether disappeared from the Greek language. All the other languages of the same family retain it, however, and thus it is easy to trace : compare 'wine,' *vinum*, *Foῖos* ; 'wit,' *video*, *Fιδεῖν*, etc. Two points require to be made clear : (1.) the traces of this letter in the language of Homer ; (2.) the facts which show that even in Homer's time it was often left out of pronunciation.

(1.) The evidence that the letter was often pronounced in Homer's time is of two kinds : (a.) the existence of open vowels in the same word : as ἀπό-ειτε (i. 515), ἐ-ἴκτην (i. 104), ἐπι-ειμένε (i. 149). If there were no digamma these words would be ἀπεῖτε, εἴκτην, ἐφειμένε. For other examples, see list below. But also (b.) the numerous cases where hiatus is left between two words :

- i. 7, Ἀτρεῖδης τε-ἄναξ (*Fav-*).
- i. 24, Ἀγαμέμενονι-ῆρδανε (*Fην-*), and an immense number of similar cases ; see list.

(2.) But also at the same period it was often omitted in pronouncing ; and this fluctuating character (which we have seen so much of in the speech of Homer) was naturally made use of for convenience in the metre.

Thus compare :

ἀχρεῖον ἴδων (ii. 269) with ὅφρα-ἴδηται (*Fiδ-*), ii. 237.  
ὅττι κεν εἴτω (ii. 361) with πω-εἴπας (*Feιπ-*), i. 108.  
ἢ καὶ ἔργῳ (i. 395) with οὐτε τι-ἔργα (*Feργ-*), i. 115.

The following are the most important digamma-words in Books I. II. :—

ἀναξ,	i. 7, 36, 75, 172, 390, etc. So ἀνάσσειν, ii. 107. Notice τ' ἀνακτος (no dig.), ii. 672.
ἀλις,	ii. 90 (stem, <i>Fελ-</i> ).
ἀστυ,	ii. 801 (stem, <i>VAS-</i> ).
ἀνδάνω,	i. 378 (stem, <i>SVAD-</i> ; Lat. <i>sua-vis</i> , <i>s</i> becomes aspirate).
ἐ-είκοσι,	i. 309 ( <i>viginti</i> ).
ἐ-ἴσας,	i. 306.
ἐθνος,	ii. 87.
εἰλέω,	ii. 294 (stem, <i>Fελ-</i> ).
εἰπ-, ἐπ-,	( <i>ēpos</i> ), i. 108, 543, etc. ; ( <i>ēpeisβōlos</i> ), ii. 275 ; ( <i>ōpīt</i> ), i. 604 ; ( <i>ēpeīw</i> ), i. 108, 515, 286, 543 ; ii. 361, etc. ; ( <i>ēpeiske</i> ), ii. 271. (Lat. <i>voc-</i> , stem, <i>VAK-</i> ).
εἰδ-, ἰδ-,	( <i>īdeīn</i> ), ii. 237, 269, 271, etc. ; ( <i>eiδēnai</i> ), i. 185, 70 ; ii. 38, 192, etc. ; ( <i>eiσaσθai</i> ), ii. 22, 215 ; ( <i>īduīg</i> ), i. 365. (Lat. <i>vid-</i> , stem, <i>VID-</i> ).
εἰκ-, ἰκ-,	( <i>eiκtηr</i> ), i. 104 ; ( <i>ēouke</i> ), i. 119.
εἴμαι, ἐν-,	( <i>ēpeiemēnē</i> ), i. 49 ; ii. 261.
ἐλικ-ώπις,	i. 98, 389.
ἔργ-,	(work) : ( <i>ērgon</i> ), i. 115 ; ii. 38, etc. ; ( <i>ēorγe</i> ), ii. 272 ; ( <i>ēkā-ērgon</i> ), i. 473 ; (no dig.), i. 395.
οἰκος,	i. 606 ; but φηγθεν (not ἐ-οικη-, and so no dig.), ii. 668 ( <i>vic-us</i> ).

οἶνος, (vinum), i. 462 ; (οἶνοντα), ii. 413 ; (οἶνοχο-), ii. 127.  
 δπι, see εἰπ-.  
 οῦ, οἱ, ἔ, (orig. στοῦ, Lat. *sui*, *s* becomes asp. [see ἀνθάνω] and dig. disappears), i. 104, 114, 510 ; ii. 184, 197, 239.  
 οὐλος, ii. 6.

## 17. OTHER LOST CONSONANTS.

It seems best to say one word here about other lost consonants of which there are traces in Homer. It will have been observed above that in ἀνθάνω and οὐ not only the digamma is lost, but also σ, which changes to aspirate. This latter fact is familiar from the numerals ἔξ (sex), ἑπτά (septem). And there are other letters also which have in isolated cases disappeared. A few chief examples are given below :—

σ lost : δ (SA), i. 342.  
 δχω [σεχ], i. 51.  
 δλς (salt, salt), ii. 165, 181.  
 δμα (σαμ-), i. 226 ; ii. 745, 822.  
 δλλομαι (salio), i. 532, where even aspirate lost.  
 j lost : ιημι (orig. ja-jami [*j* like German]), ii. 154, 589.  
 δς, (orig. YAS), i. 307 ; ii. 292, 832.  
 δς (orig. stem, YA-), ii. 190, 764 (vowel even long before it as before liquids), Διτ δς, ii. 781.  
 Doubtful : εάω, ii. 165 ; (*elided*), ii. 236. [? *j* lost.]  
 ελώρια, i. 4 ; αιρέω, ii. 329. [? *F* lost.]  
 ατάλαντος, ii. 169. [? σα-ταλ-, 'one weight.]

## 18. METRE.

A few notes on the metre will perhaps be useful.

- (1.) The metre is the Hexameter : it consists of six feet, each foot being either a dactyl (— ~ ~) or spondee (— —), which may come anywhere in the verse, except that the last foot is always only two syllables (— ~, or — —) and usually the last but one a dactyl. When the fifth is a spondee the line is called spondaic, as i. 11, 14, 74, etc. A curious line occurs, ii. 544, entirely spondees ; see note.
- (2.) The Caesura is the 'cutting' of the line, by a division between words occurring in the middle of a foot. This *can* occur in any foot : thus, 1, 2, 3, 5 are cut in i. 1 ; 4 is cut in i. 3 ; 6 in i. 128 ; and it *must* occur in 3 or 4.
- (3.) A few of the most general rules of quantity are the following :—
  - a. *Long syllables* are those which contain *ω*, *η*, or any diphthong, or any vowel before double consonants ; or contractions.  
Except : short vowels before mute and liquid, which may be short, as *ἀμφι-βροτος*, ii. 389 ; *Πατροκλος*, *δακρυον*, etc. ; and long vowels or diphthongs at end of words before vowels at the beginning of the next, as *έκηβδοι* *Απόλλωνος*, i. 14.
  - b. *Short syllables* are those which contain *ε*, *ο* before one consonant ; or the exceptions to (a.)
  - c. *α*, *ι*, *υ*, are in some words short, in others long.
- (4.) There are several irregularities in the primitive metre of Homer, and several more which appear to be so, but are accounted for by loss of consonants, etc. ; see sections 16 and 17, p. 49-51. The main points are these—

a. Long syllables used short : before double consonants, *προχέοντο Σκαμάνδριον*, ii. 465 ; δε *Ζέλειαν*, ii. 824 : single vowels, δηίσιο (η short), ii. 415, 544.

b. Short syllables used long—common when they occur in the first syllable of the foot, so that stress comes upon them : ἀμφηρεφέα, i. 45 ; *μαχησόμενος ἐπει*, i. 153 ; γάρ ἔτι, ii. 39 ; αὐτός ἀπονόσφι, ii. 233 ; ἀπονέεσθαι, ii. 113, 288 ; ἀγοράσθε, ii. 337 ; πρὸν "Αργοοδ", ii. 348 ; ίομεν, ii. 440 ; "Αρετ, ii. 479.

Even in the second syllable of the foot, ὑπεροπλῆστ, ii. 205 ; 'Ασκληπῖον, ii. 731.

A common lengthening of vowels before liquids, owing to the protracted pronunciation of liquids (compare Lat. *relliquiae*, *relligio*), as ἐπὶ μέγαν, i. 233 ; Δία λίσται (a long), i. 394 ; ἐπὶ ρηγμῖνι (ι long), i. 437 ; see Index.

A special lengthening is found with δέος, 'fear,' and its derivatives. This is probably due to a lost iota, as the stem was first δι-, i. 33 (see note) ; i. 515 : so with δήν, i. 416 (perhaps *F* lost).

c. Hiatus : vowels left open without cutting off, or shortening long : αὐτὰρ δ—ἔγνω, i. 333 ; ἔθνεα εἰστ, ii. 87, etc. ; see Index.

d. Synizesis : two vowels without actual contraction being pronounced as one syllable : δὴ οὐτως, i. 130 ; Πηλημάθεω, i. 1 ; Πηλειδη-έθελ', i. 277 ; Ιστίαιαν, 3 syll., ii. 537, etc. ; see Index.

e. Variable quantity in the same vowel : δῖω, ι long, i. 59, 289, etc. ; ι short, i. 558.



# THE ILIAD.

## BOOK I.

*Sing, Muse, the Wrath of Achilles, fatal, but foreordained.*

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,  
οὐλομένην, (ἥ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,  
πολλὰς δ' ἴφθιμους ψυχὰς Ἀΐδι προτάψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἰωνοῖσι τε πᾶσι—Διὸς δ' ἐτελεέτο βουλή—)  
ἔξ οὐδὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἄτρειδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

5

*The cause: Apollo's priest, Chryses, came in state with gifts  
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι δυνέηκε μάχεσθαι;  
Δητοὺς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθείς,  
νοῦσον ἀνὰ στρατὸν ὥρσε κακήν, ὀλέκοντο δὲ λαοί,  
οὐνεκα τὸν Χρύσην ἡτίμασεν ἀρητῆρα  
Ἄτρειδης. ὁ γὰρ ἥλθε θοὰς ἐπὶ νῆσος Ἀχαιῶν,  
λιυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλουν Ἀπόλλωνος  
χρυσέψ ἀνὰ σκήπτρῳ, καὶ λίστετο πάντας Ἀχαιούς,  
Ἄτρεῖδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

10

15

*And thus addressed them:*

Ἄτρεῖδας τε καὶ ἄλλοι ἔυκνήμιδες Ἀχαιοί,  
ἥμην μὲν θεοὶ δοῖεν Ολύμπια δώματ' ἔχοντες,

ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἵκέσθαι·  
παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τά τ' ἄποινα δέχεσθαι, 20  
ἀζόμενοι Διὸς νὺὸν ἐκηβόλον 'Απόλλωνα.

*Most approve: not Agamemnon, who dismisses him scornfully.*

• "Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν 'Αχαιοί,  
αἰδεῖσθαι δ' θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
ἄλλ' οὐκ 'Ατρεῖδη 'Αγαμέμνονι ἡνδανε θυμῷ,  
ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25

Μή σε, γέρον, κοίλησιν ἔγω παρὰ νηυσὶ κιχείω,  
ἢ νῦν δηθύνοντ', ἢ νῦτερον αὐτὶς ἴόντα!  
μήτη νῦν τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῦ.  
τὴν δ' ἔγω οὐ λύσω, πρίν μιν καὶ γῆρας ἐπεισιν  
ἡμετέρφ ἐνὶ οἴκῳ, ἐν 'Αργεῃ, τηλόθι πάτρης,  
ιστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώσαν· 30  
ἄλλ' οὐθί, μή μ' ἐρέθιζε, σαώτερος ὡς κε νέηαι.

*Chryses departs sadly, and prays to Apollo for vengeance.*

"Ως ἔφατ· ἔδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.  
βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·  
πολλὰ δ' ἐπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραιώς 35  
'Απόλλωνι ἄνακτι, τὸν ἡῦκομος τέκε Λητώ·

Κλῦθί μεν, 'Αργυρότοξ·, δος Χρύσην ἀμφιβέβηκας,  
Κίλλαν τε ζαθένη, Τενέδοιος τε ίφι ἀνάστεις,  
Σμινθεῦ, εἴποτέ τοι χαρίεντι ἐπὶ νηὸν ἔρεψα,  
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρὶ ἔκηα 40  
ταύρων ἡδ' αἰγῶν, τόδε μοι κρήγηνον ἔέλδωρ·  
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῦσι βέλεσσιν.

*Apollo hears: and begins to slay the Greeks with his bolts.*

"Ως ἔφατ· εὐχόμενος· τοῦ δ' ἔκλινε Φοῖβος 'Απόλλων.  
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,  
τόξον ὅμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45

έκλαγξαν δ' ἄρ' δύστοι ἐπ' ὄμων χωμένοιο,  
αὐτοῦ κινηθέντος· ὁ δ' ἦσε νυκτὶ ἔοικώς.  
ἔζετ' ἐπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἴδν ἔηκεν·  
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῦ.  
οὐρῆς μὲν πρῶτον ἐπώχετα, καὶ κύνας ἀργούς· 50  
αὐτὰρ ἐπειτ' αὐτοῖσι βέλος ἔχετευκὲς ἐφιείς,  
βάλλ·· αἰεὶ δὲ πυρὰν νεκύων καίοντο θαμειαί.

*Achilles calls a council, and proposes to ask advice of a prophet.*

Ἐννῆμαρ μὲν ἀνὰ στρατὸν φέρετο κῆλα θεοῖο·  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.  
τῷ γάρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἡρῆ· 55  
κῆδετο γὰρ Δαναῶν, δτι ῥα θνήσκοντας δράτο.  
οἱ δ' ἐπεὶ οὖν ἡγερθεν, δμηγερέες τ' ἐγένοντο,  
τούσι δ' ἀνιστάμενος μετέφη πόδας ὡκὺς Ἀχιλλεύς.  
Ἄτρετδη, νῦν ἀμμε παλιμπλαγχθέντας ὅτι  
ἀψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
εἴ δὴ δμοῦ πόλεμός τε δαμῆ καὶ λοιμὸς Ἀχαιούς.  
ἀλλ' ἄγε δῆ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,  
ἡ καὶ ὄνειροπόλον—καὶ γάρ τ' ὅναρ ἐκ Διός ἐστιν—  
ὅς κ' εἴτοι, δ τι τόσσον ἔχωσατο Φοῖβος Ἀπόλλων,  
εἴτ' ἄρ' δ γ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65  
αὶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύνας.

*Calchas, the soothsayer, asks leave to speak freely:*

Ἔτοι δγ' ὡς εἰπῶν κατ' ἄρ' ἔζετο. τοῦσι δ' ἀνέστη  
Κάλχας Θεοτορίδης, οἰωνοπόλων δχ' ἄριστος·  
δις γδη τά τ' ἔόντα, τά τ' ἐσσόμενα, πρό τ' ἔόντα, 70  
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἰλιον εἴσω,  
ἥν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
δ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν.  
Ω' Ἀχιλλεῦ, κέλεαι με, διέφιλε, μνθήσασθαι

μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75  
 τοιγάρ ἐγὼν ἐρέω· σὺν δὲ σύνθεο, καὶ μοι ὅμοσσον,  
 ἢ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ὀρήξειν.  
 ἢ γὰρ δίομας ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
 Ἀργείων κρατέει, καὶ οἱ πείθουται Ἀχαιοί.  
 κρείσσων γὰρ βασιλεύς, δτε χώστεται ἄνδρὶ χέρῃ· 80  
 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
 ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσυγ,  
 ἐν στήθεσιν ἔοιστι· σὺν δὲ φράσαι, εἴ με σαώσεις.

*And Achilles having reassured him, he announces that the daughter  
 of Chryses must be restored.*

Τὸν δὲ ἀπαιειβόμενος προσέφη πόδας ὥκὺς Ἀχιλλεύς·  
 θαρσήσας μάλα εἰτὲ θεοπρόπιον δ το οὐσθα· 85  
 οὐ μὰ γὰρ Ἀπόλλωνα διέφιλον, φτε σύ, Κάλχαν,  
 εὐχόμενος Δαναοῦς θεοπροπίας ἀναφαίνεις,  
 ουτὶς, ἐμὲν ἔνωντος καὶ ἐπὶ χθονὶ δερκομένοιο,  
 σοὶ κοίλης παρὰ ηντσὶ βαρείας χείρας ἐποίσει,  
 συμπάντων Δαναῶν· οὐδὲ ην Ἀγαμέμνονα εἴπης, 90  
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεταὶ εἶναι.

Καὶ τότε δὴ θάρσησε, καὶ ηῦδα μάντις ὀμίμων·  
 οὗτ' ἄρ' δ γ' εὐχωλῆς ἐπιμέμφεται, οὐδὲ ἐκατόμβης,  
 ἀλλ' ἐνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων,  
 οὐδὲ ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95  
 τούνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ηδὲ ἔτι δώσει·  
 οὐδὲ δ γε πρὶν λοιμοῦ βαρείας Κῆρας ἀφέξει,  
 πρὶν γ' ἀπὸ πατρὶ φίλω δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ιερὴν ἐκατόμβην  
 ἐς Χρύσην· τότε κέν μιν ἰλαστάμενοι πεπίθοιμεν. 100

*Agamemnon wrathfully consents, but insists on obtaining another  
 gift in place of her.*

Ητοι δγ' ὡς εἰπὼν κατ' ἄρ' ἔξετο· τοῦτο δ ἀνέστη  
 ηρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτην.  
Κάλχαντα πρώτιστα κάκ' ὁστόμενος προσέειπεν·

105

Μάντι κακῶν, οὐ πάποτέ μοι τὸ κρήγυνον εἴπας·  
αἰεὶ τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι·  
ἐνθαδὸν δ' οὐτε τί πω εἴπας ἔπος, οὐτ' ἐτέλεσσας·  
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
ώς δὴ τοῦδ' ἐνεκά σφιν 'Εκηβόλος ἄλγεα τεύχει,  
οῦνεκ' ἔγῳ κούρης Χρυσηῖδος ἀγλάδ' ἀποινα  
οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν  
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
κουριδίης ἀλόχουν· ἐπεὶ οὐ ἔθεν ἔστι χερέων,  
οὐ δέμας, οὐδὲ φυήν, οὐτ' ἀρ φρένας, οὐτε τι ἔργα. 115  
ἀλλὰ καὶ ὡς ἔθέλω δόμεναι πάλιν, εἰ τό γ' ἀμεινον·  
βούλομ' ἔγῳ λαὸν σύνον ἔμμεναι, η ἀπολέσθαι  
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτομάσατ', ὅφρα μὴ οἶος  
'Αργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν.  
λεύσσετε γάρ τό γε πάντες, ὁ μοι γέρας ἔρχεται ἀλλη. 120

*Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseis to be restored.*

Τὸν δ' ἡμείβετ' ἐπειτα ποδάρκης δίος Ἀχιλλεύς·  
'Ατρεΐδη κύδιστε, φιλοκτεανώτατε πάντων·  
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
οὐδέ τί που ἴδμεν ἔννήγα κείμενα πολλά·  
ἀλλὰ τὰ μὲν πολίων ἔξεπράθομεν, τὰ δέδασται,  
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν. 125  
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόει· αὐτὰρ Ἀχαιοὶ  
τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς  
δῆστι πόλιν Τροίην εὐτείχεον ἔξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρέιών Ἀγαμέμνων· 130  
μὴ δὴ οὐτως, ἀγαθός περ ἔών, θεοείκελ' Ἀχιλλεύ,  
κλέπτε τοφέ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.

ἥ ἐθέλεις, ὅφε' αὐτὸς ἔχεις γέρας, αὐτὰρ ἐμ' αὐτῶς  
ἥσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδούναι;  
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοις Ἀχαιοῖ,  
ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—  
εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἥ τεδν ἡ Αἴαντος ἵὸν γέρας, η Ὀδυσσῆος  
ἄξω ἐλών' ὁ δέ κεν κεχολώσεται, ὃν κεν ἵκωμαι.  
ἀλλ' ἡτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτὶς  
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἀλα δῖαν,  
ἔς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἔς δ' ἐκατόμβην  
θείομεν, μὲν δ' αὐτὴν Χρυσῆδα καλλιπάρηον  
βίρυσσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
ἥ Αἴας, η Ἰδομενεύς, η δῖος Ὀδυσσεύς,  
ἥτε σύ, Πηλεύδη, πάντων ἐκπαγλότατ' ἀνδρῶν,  
ὅφε' ἡμῖν Ἐκάεργον ἴλασσεις ιερὰ ρέεις.

*Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.*

Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πόδας ὡκὺς Ἀχιλλεύς·  
ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·  
πῶς τίς τοι πρόφρων ἐπεσιν πείθηται Ἀχαιῶν,  
ἥ δόδον ἐλθέμεναι, η ἀνδράσιν ἵφι μάχεσθαι;  
οὐ γάρ ἐγὼ Τρώων ἐνεκ' ἡλυθον αἰχμητάων  
δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἴτιοί εἰσιν.  
οὐ γάρ πῶποτ' ἐμὰς βοῦς ἡλασαν, οὐδὲ μὲν ἵππους,  
οὐδὲ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανέργη,  
καρπὸν ἐδηλήσαντ· ἐπεὶ η μάλα πολλὰ μεταξὺ  
οῦρεά τε σκιώεντα, θάλασσά τε ἡχήεσσα·  
ἀλλὰ σοί, ω μέγ' ἀναιδές, ἀμ' ἐσπόμεθ', ὅφρα σὺ χαίρης,  
τιμὴν ἀρνύμενοι Μενελάφ, σοί τε, κυνῶπα,  
πρὸς Τρώων—τῶν οὐ τι μετατρέπῃ, οὐδὲ ἀλεγίζεις·  
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαις ἀπειλεῖς,  
ἔφ πι πόλλα' ἐμόγησα, δόσαν δέ μοι νίες Ἀχαιῶν.

οὐ μὲν σοὶ ποτε ἵνον ἔχω γέρας, ὅππότ' Ἀχαιοὶ<sup>165</sup>  
 Τρώων ἐκπέρσωστος εὖ ναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο  
 χεῖρες ἔμαιν διέποντο· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,  
 σοὶ τὸ γέρας πολὺ μεῖζον, ἔγω δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ τῆς, ἐπεί κε κάμω πολεμίζων.  
 τὸν δ' εἴμι Φθίηνδ', ἐπεὶ δὲ πολὺ φέρτερόν ἔστιν,  
 οἴκαδ' ἴμεν σὺν τηνὸν κορωνίσιν· οὐδέ σ' ὁώ,<sup>170</sup>  
 ἐνθάδ' ἄτιμος ἔών, ἄφενος καὶ πλούτον ἀφύξειν.

*Agamemnon answers with scorn, and vows to take Briseis,  
 Achilles' captive, from him.*

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμεμνῶν·<sup>175</sup>  
 φεῦγε μάλι, εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε  
 λίστομαι εἰνεκ' ἔμειν μένειν πάρ' ἔμοιγε καὶ ἄλλοι,  
 οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίέτα Ζεύς.  
 ἔχθιστος δέ μοι ἐστι Διοτρεφέων βασιλήων·<sup>180</sup>  
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.  
 εἴ μάλα καρτερός ἐστι, θεός που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἴών σὺν τηνὸν τε σῆς καὶ σοὶς ἐτάροισιν,  
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δὲ ἔγω οὐκ ἀλεγίζω,  
 οὐδὲ ὅθομαι κοτέοντος· ἀπειλήσω δέ τοι ὁδε·<sup>185</sup>  
 ὡς ἔμ' ἀφαιρεῖται Χριστῆδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἔγω σὺν τηνὶ τ' ἔμη καὶ ἔμοις ἐτάροισιν  
 πέμψω, ἔγω δέ κ' ἀγω Βρισητῆδα καλλιπάργον,  
 αὐτὸς ἴών κλισίηνδε, τὸ σὸν γέρας· ὅφρ' ἐν εἰδῆς,  
 ὅσσον φέρτερός εἴμι σέθεν, στυγέη δέ καὶ ἄλλος  
 ἵνον ἔμοὶ φάσθαι, καὶ δομοιωθήμεναι ἄντην.

*Achilles, doubtful what to do in his wrath, is checked by Athena.*

Ὦς φάτο· Πηλεῖων δ' ἀχος γένετ', ἐν δέ οἱ ἥτορ  
 στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,<sup>190</sup>  
 ἦ δὲ γε φάσγανον δέξῃ ἐρυσσάμενος παρὰ μηροῦ

τοὺς μὲν ἀναστήσειν, ὁ δὲ Ἀτρεῖδην ἐναρίζοι,  
ἥτις χόλον παύσειν, ἐρητύσειέ τε θυμόν.  
εἶνας δὲ ταῦθι ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
ἔλκετο δὲ ἐκ κολεοῦ μέγα ξίφος, ἥλθε δὲ Ἀθήνη  
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἡρη, 195  
ἀμφοι δύμῶις θυμῷ φιλέουστά τε κηδομένη τε  
στῆ δὲ πίθεν, ἔανθῆς δὲ κόμης ἐλε Πηλεῖωνα,  
οἷς φαινομένη· τῶν δὲ ἄλλων οὐτις ὄράτο.  
θάμβησεν δὲ Ἀχιλλεύς, μετὰ δὲ ἐτράπετ· αὐτίκα δὲ ἔγνω  
Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάσανθεν. 200  
καὶ μιν φωνήσας ἔπεια πτερόεντα προστήνδα·  
Τίπτ' αὐτὸν, αἰγιόχοι Διὸς τέκος, εἰλήλουθας;  
ἢ ἴνα ὑβριν ἴδῃ Ἀγαμέμνονος Ἀτρεῖδαο;  
ἄλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι δίω·  
ἥς ὑπεροπτλίγησι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ. 205

*She bids him abate his anger; and he obeys.*

Τὸν δὲ αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
ἥλθον ἔγω παύσοντα τὸ σὸν μένος, αἱ κε πίθηαι  
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἡρη,  
ἀμφοι δύμῶις θυμῷ φιλέουστά τε κηδομένη τε.  
ἄλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210  
ἄλλ' ή τοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔστεται περ.  
ῶδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
ὑβριος εἴνεκα τῆσδε· σὺ δὲ ἵσχεο, πείθεο δὲ ἡμῖν.

Τὴν δὲ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς· 215  
χρὴ μὲν σφωτέρον γε, θεά, ἔπος εἰρύσσασθας,  
καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἀμεινον.  
δος κε θεοῦς ἐπιπείθηται, μάλα τ' ἔκλυνον αὐτοῦ.

“Η, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χείρα βαρεῖαν·  
ἀψ δὲ ἐς κουλεὸν ὥστε μέγα ξίφος, οὐδὲ ἀπίθησεν  
μύθῳ Ἀθηναίης· ή δὲ Οὐλυμπόνδε βεβήκει  
δώματ' ἐς αἰνιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

*Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.*

Πηλεΐδης δ' ἔξαῦτις ἀταρτηροῖς ἐπέεσσιν  
'Ατρεΐδην προσέειτε, καὶ οὐτω λῆγε χόλοιο·  
Οίνοβαρές, κυνὸς ὅμματ' ἔχων, κραδίην δ' ἐλάφοιο. 225  
οὔτε ποτ' ἐς πόλεμον ἄμα λαῷ θωρηχθῆναι,  
οὔτε λόχονδ' ἵέναι σὸν ἀριστήσσιν 'Αχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἴδεται εἶναι.  
ἡ πολὺ λώιόν ἔστι, κατὰ στρατὸν εὐρὺν 'Αχαιῶν  
δῶρ' ἀποαιρέσθαι, δοτις σέθεν ἀντίον εἴπη. 230  
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῦσιν ἀνάσσεις.  
ἡ γάρ ἄν, 'Ατρεΐδη, νῦν ὑστατα λωβήσαιο·  
ἄλλ' ἔκ τοι ἔρέω, καὶ ἐπὶ μέγαν δρκον ὄμοῦμαι·  
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὅζους  
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν δρεσσι λέλοιπεν, 235  
οὐδὲ ἀναθηλήσει· περὶ γάρ ρά ἐχαλκὸς ἐλεψεν  
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νέες 'Αχαιῶν  
ἐν παλάμης φορέουσι δικαστόλοι, οἵτε θέμιστας  
πρὸς Διὸς εἰρύαται· δέ τοι μέγας ἔσσεται δρκος·  
ἡ ποτ' 'Αχιλλῆς ποθὴ ἔξεται νέας 'Αχαιῶν 240  
σύμπαντας· τοῖς δ' οὐ τι δυνήσεαι ἀχνύμενός περ  
χραισμένην, εὐτ' ἀν πολλοὶ οὐδὲ "Ἐκτορος ἀνδροφόνοιο  
θητίσκουτες πίπτωσι· σὺ δὲ ἔνδοθι θυμὸν ἀμύνεις,  
χωόμενος, δ' τ' ἄριστον 'Αχαιῶν οὐδὲν ἔτισας.

"Ως φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίγ, 245  
χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δὲ αὐτός·

*The aged Nestor advises moderation: let them listen to him, as heroes of old have done, and lay aside wrath.*

'Ατρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῦτο δὲ Νέστωρ  
ἡδυεπής ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,  
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—

τῷ δὲ ήδη δύο μὲν γενεὰι μερόπων ἀνθρώπων  
ἔφθιαθ', οἱ οἱ πρόσθεν ἀμα τράφεν ήδ' ἐγένοντο  
ἐν Πύλῳ ἡγαθέγ, μετὰ δὲ τριτάποιτιν ἀναστεν—  
δ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

250

\*Ω πόποι, ή μέγα πένθος 'Αχαιάδα γαλανὶ ικάνει·  
η κεν γηθήσαι Πρίαμος, Πριάμοιο τε παῖδες,  
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,  
εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιν,  
οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δὲ ἐστὲ μάχεσθαι.  
ἄλλα πίθεσθ'. ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.  
ηδη γάρ ποτ' ἐγώ καὶ ἀρείοσιν, ηέπερ ήμιν,  
ἀνδράσιν ὡμίλησα, καὶ οὐποτέ μ' οἶ γ' ἀθέριζον.  
οὐ γάρ πω τοίους ἔδον ἀνέρας, οὐδὲ ἔδωμαι,  
οίον Πειρίθοον τε, Δρύαντά τε, ποιμένα λαῶν,  
Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.  
[Θησέα τ' Αἰγεῖδην, ἐπιείκελον ἀθανάτουιν.]

260

κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,  
φηρσὶν ὀρεσκόμενοι, καὶ ἐκπάγλως ἀπόλεσσαν·  
καὶ μὲν τοῖσιν ἐγώ μεθομίλεον, ἐκ Πύλου ἐλθών,  
τηλόθεν ἔξι ἀπίης γαῖης· καλέσαντο γάρ αὐτοῖ·  
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δὲ ἀν οὐτις  
τῶν, οἵ τον βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.  
καὶ μέν μεν βουλέων ἔδυνεν, πείθοντό τε μύθῳ.  
ἄλλα πίθεσθε καὶ ὑμμες· ἐπεὶ πείθεσθαι ἄμεινον.  
μήτε σὺ τὸνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,  
ἄλλ' ἔσα, ὡς οἱ πρῶτα δόσαν γέρας νέες 'Αχαιῶν·  
μήτε σύ, Πηλεῖδη, ἔθελ' ἐριζέμεναι βασιλῆϊ  
ἀντιβίην· ἐπεὶ οὐποθ' δμοίης ἔμμορε τιμῆς  
σκηπτοῦχος βασιλεύς, φτε Ζεὺς κῦδος ἔδωκεν.  
εὶ δὲ σὺ καρτερός ἐστι, θεὰ δέ σε γείνατο μήτηρ,  
ἄλλ' δὲ γε φέρτερός ἐστιν, ἐπεὶ πλεύνεσσιν ἀνάσσει.  
'Ατρεῖδη, σὺ δὲ παῦε τέον μένος· αὐτὰρ ἐγωγε

270

275

280

λίστοιμ', Ἀχιλλῆς μεθέμεν χόλον, δις μέγα πᾶσιν  
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

*Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take anything else.*

Τὸν δ' ἀπάμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285  
ναὶ δὴ ταῦτα γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
ἀλλ' δ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάστειν,  
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄιω.  
εἰ δέ μιν αἰχμῆτὴν ἐθεσαν θεοὶ αἰὲν ἔόντες, 290  
τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβητο δῖος Ἀχιλλεύς.  
ἥ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,  
εἰ δὴ σοὶ πᾶν ἔργον ὑπείχομαι, ὅττι κεν εἴπης·  
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295  
σήμαιν· οὐ γάρ ἔγώ γ' ἔτι σοι πείσεσθαι ὄιω.  
ἄλλο δέ τοις ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
χερσὶ μὲν οὗτοι ἔγώ γε μαχήσομαι εἰνεκα κούρης,  
οὗτε σού, οὗτε τῷ ἄλλῳ, ἐπεί μ' ἀφέλεοθέ γε δόντες·  
τῶν δ' ἄλλων, ἃ μοι ἔστι θοῇ παρὰ νῆτη μελαίνη, 300  
τῶν οὐκ ἄν τι φέροις ἀνέλαν ἀέκοντος ἐμεῖο.  
εἰ δ' ἄγε μήν πείρησα, ἵνα γνώστε καὶ οἴδε·  
αἰψύα τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.

*Chryseis is sent away, and sacrifices are offered.*

Ὦς τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν,  
ἀνστήτην· λῦσαν δ' ἀγορῆν παρὰ νησὶν Ἀχαιῶν. 305  
Πηλεῖδης μὲν ἐπὶ κλισίας καὶ νῆσας  
ἥψε σύν τε Μενοιτιάδῃ καὶ οἰς ἐτάροισιν·  
Ἄτρεῖδης δ' ἄρα νῆα θοὴν ἀλαδε προέρισσεν,  
ἐς δ' ἐρέτας ἔκρινεν ἑείκοσιν, ἐς δ' ἑκατόμβην

βῆσε θεῖ· ἀνδ δὲ Χρυσηῖδα καλλιπάρησον  
εἶσεν ἄγων· ἐν δὲ ἀρχὸς ἔβη πολύμητις Ὀδισσεύς. 310  
Οἱ μὲν ἔπειτ’ ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·  
λαοὺς δὲ Ἀτρεῖδης ἀπολυμαίνεσθαι ἄνωγεν.  
οἱ δὲ ἀπελυμαίνοντο, καὶ εἰς ἄλλα λύματ’ ἔβαλλον·  
ἔρδον δὲ Ἀπόλλωνι τελήσσας ἐκατόμβας 315  
ταύρων ἡδὲ αἰγῶν παρὰ θῖν’ ἀλὸς ἀτρυγέτοιο·  
κνίσῃ δὲ οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῷ.

*Agamemnon sends heralds to fetch Briseis from Achilles' tent.*

“Ως οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδὲ Ἀγαμέμνων  
λῆγ’ ἔριδος, τὴν πρῶτον ἐπηρείλησθ’ Ἀχιλῆ. 320  
ἄλλ’ ὃ γε Ταλθύβιόν τε καὶ Εὐρυνθάτην προσέειπεν,  
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·

“Ἐρχεσθον κλισίην Πηληγάδεω Ἀχιλῆσ·  
χειρὶς ἐλόντ’ ἀγέμεν Βρισηῖδα καλλιπάρησον·  
εἰ δέ κε μὴ δώγησιν, ἐγὼ δέ κεν αὐτὸς ἐλωμαι,  
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325  
“Ως εἰπὼν προέι, κρατερὸν δὲ ἐπὶ μῦθον ἔτελλεν.

*They go reluctantly: but Achilles welcomes them and gives them  
the maiden, making them witnesses of his wrongs.*

τὼ δὲ ἀέκοντε βάτην παρὰ θῖν’ ἀλὸς ἀτρυγέτοιο,  
Μυρμιδόνων δὲ ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.  
τὸν δὲ εὑρον παρά τε κλισίγ καὶ νῆη μελαίνη  
ἡμενον· οὐδὲ ἄρα τώ γε ἴδων γῆθησεν Ἀχιλλεύς. 330  
τὼ μὲν ταρβίσαντε καὶ αἰδομένω βασιλῆα,  
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδὲ ἐρέοντο.  
αὐτὰρ δὲ ἔγνω ἥσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,  
ἄστον ἵτε· οὐ τι μοι ὅμμες ἐπαίτιοι, ἀλλ’ Ἀγαμέμνων, 335  
δ σφῶι προέι Βρισηῖδος εἴνεκα κούρης.  
ἄλλ’ ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,

καὶ σφωὶν δὸς ἄγειν. τὸ δὲ αὐτὸν μάρτυροι ἔστων πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἰ ποτε δὴ αὐτεῖ

340

χρειὰ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι τοῖς ἄλλοις. ή γὰρ δὲ γόλοιγησι φρεσὶ θύει· οὐδέ τι οἶδε νοῆσαι ἀμα πρόσσω καὶ ὀπίσσω, δῆπτως οἱ παρὰ νητὰ σύσι μαχέοιντο Ἀχαιοῖ.

“Ως φάτο· Πάτροκλος δὲ φίλω ἐπεπείθεθ’ ἐταίρῳ· 345 ἐκ δὲ ἄγαγε κλισίης Βριστῆδα καλλιπάργον, δῶκε δὲ ἄγειν. τὸ δὲ αὐτης ἵτην παρὰ νῆας Ἀχαιῶν· ή δὲ ἀέκυνσ’ ἀμα τοῖσι γυνὴ κίεν.

*Achilles sits alone on the shore, and complains to his mother Thetis.*

Αὐτὰρ Ἀχιλλεὺς δακρύσας, ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείσ, θίν’ ἐφ’ ἄλδος πολιῆς, ὄρδων ἐπὶ οἰνοπα πόντον· 350 πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο, χείρας ὀρεγνύς·

Μῆτερ, ἐπεί μὲν ἐτεκέεις γε μινυνθάδιόν περ ἔόντα, τιμήν πέρι μοι διφελλεν Ὁλύμπιος ἐγγυαλίξαι, Ζεὺς ὑψιβρεμέτης· νῦν δὲ οὐδέ με τυτθὸν ἐτισεν. ή γάρ μεν Ἀτρεῖδης εὐρυκρείων Ἀγαμέμνων ἡτίμησεν· ἐλῶν γάρ ἔχει γέρας, αὐτὸς ἀπούρας.

*She asks him of his grief.*

“Ως φάτο δάκρυν χέων· τοῦ δὲ ἐκλινε πότνια μῆτηρ, ημένη ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι· καρπαλίμως δὲ ἀνέδυ πολιῆς ἄλος, ἥντ’ ὄμιχλη· καὶ ρὰ πάροιθ’ αὐτοῖο καθέζετο δάκρυ χέοντος, 360 χειρί τέ μιν κατέρεξεν, ἔπος τ’ ἔφατ’, ἐκ τ’ ὀνόμαξεν·

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; ἔξανδα, μὴ κεῦθε νόφῳ· ἵνα εἴδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκὺς Ἀχιλλεύς·  
οἰσθα· τίν τοι ταῦτ' εἰδυίγ πάντ' ἀγορεύω; 365

φχόμεθ' ἐς Θήβην, ιερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε, καὶ ἥγομεν ἐνθάδε πάντα·  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
ἐκ δ' ἔλον Ἀτρεῖδῃ Χρυσηῖδα καλλιπάρησον.

Χρύσης δ' ἀνθ', ιερεὺς ἐκατηβόλου Ἀπόλλωνος, 370  
ἡλθε θοὰς ἐπὶ νῆσος Ἀχαιῶν χαλκοχιτώνων,  
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείστ' ἀποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέψ ἀνὰ σκήπτρωφ, καὶ ἐλίσσεστο πάντας Ἀχαιούς,  
Ἀτρεῖδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιούς,  
αἰδεῖσθαί θ' ιερῆα, καὶ ἀγλαὰ δέχθαι ἀποινα·  
ἄλλ' οὐκ Ἀτρεῖδῃ Ἀγαμέμνονι ἡνδανε θυμῷ,  
ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
χωόμενος δ' ὁ γέρων πάλιν ωχετο· τοῦ δ' Ἀπόλλων 380  
εὐξαμένου ηκουστεν, ἐπεὶ μάλα οἱ φίλοι ἦεν.

ἥκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ<sup>1</sup>  
θιῆσκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο  
πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
εὐ εἰδὼς ἀγύρευε θεοπροπίας Ἐκάτοιο· 385

ιὐτίκ' ἔγὼ πρῶτος κελόμην θεὸν ίλάσκεσθαι·  
Ἀτρεῖνοι δ' ἐπειτα χόλος λάβειν αἴψα δ' ἀναστὰς  
ιῆπειλησεν μῦθον, δὲ δὴ τετελεσμένος ἐστίν.  
τὴν μὲν γὰρ σὺν νηὶ θοῇ ἔλικωπες Ἀχαιοὶ  
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·  
τὴν δὲ νέον κλισίηθεν ἔβαν κύρυκες ἄγοντες  
κούρην Βρισῆος, τὴν μοι δόσαν υἱες Ἀχαιῶν. 390

*And bids her intercede with Zeus, by her former services to him,  
to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο πατρὸς ἔῆσος·  
ἐλθοῦσ' Οὐλυμπόνδε, Δία λίσαι, εἰ ποτε δή τι  
ἥ ἔπει ὄντησας κραδίην Διός, ἡὲ καὶ ἔργῳ. 395  
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα  
εὐχομένης, ὅτ' ἐφῆσθα κελαινεφέει Κρονίωνι  
οῖη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,  
διππότε μιν συνδῆσαι Ὀλύμπιοι ηθελον ἄλλοι,  
Ἡρη τ' ἡδὲ Ποσειδάνων καὶ Παλλὰς Ἀθήνη. 400  
ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,  
δῶχ' ἐκατόγχειρον καλέσασ' ἐσ μακρὸν Ὀλυμπον,  
δὸν Βριάρεων καλέοντι θεοί, ἄνδρες δέ τε πάντες  
Αἰγαίων—οὐ γάρ αὐτε βίγονδι πατρὸς ἀμείνων—  
οἶς Ῥα παρὰ Κρονίωνι καθέέστο, κύδει γαίων· 405  
τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἐδησαν.  
τῶν νῦν μιν μηνσασα παρέέο, καὶ λαβέε γούνων,  
αἰ κέν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
τοὺς δὲ κατὰ πρύμνας τε καὶ ὅμφ' ἄλλα ἔλσαι Ἀχαιοὺς  
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
ἥν ἄτην, οὐ τ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισεν.

*She grieves for him, but promises to pray Zeus, when he returns  
from his banqueting with the Aethiopians. Then she departs.*

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέοντα·  
ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἐτρέφον, αἰνὰ τεκοῦσα;  
αἰθ' ὅφελες παρὰ τηντὸν ἀδάκρυτος καὶ ἀπήμων 415  
ησθαι· ἐπεί νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δήν.  
νῦν δ' ἄμα τ' ὠκύμορος καὶ διέγυρὸς περὶ πάντων  
ἔπλεο· τῷ σε κακῆ αἴσῃ τέκον ἐν μεγάροισιν.  
τούτο δέ τοι ἐρέοντα ἔπος Διῆ τερπικεραύνω,  
εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἰ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν οὐκούσιν παρήμενος ὡκυπόροισιν,  
μήνι' Ἀχαιοῦσιν, πολέμου δ' ἀποπαύεο πάμπαν.  
Ζεὺς γὰρ ἐσ 'Οκεανὸν μετ' ἀμύμονας Αἰθιοπῆς  
χθιζός ἔβη κατὰ δαῦτα, θεοὶ δ' ὅμα πάντες ἔποντο·  
δωδεκάτη δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε. 425  
καὶ τότ' ἔπειτα τοι εἴμι Διὸς ποτὲ χαλκοβατὲς δῶ,  
καὶ μιν γονυνάσσομαι, καὶ μιν πείσεσθαι δῖω.

"Ως ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ  
χωόμενον κατὰ θυμόν, ἔυζώνιο γυναικός,  
τήν ῥα βίη δέκοντος ἀπηγύρων. 430

*Odysseus arrives at Chryse, and restores Chryseis.*

Αὐτὰρ Ὁδυσσεὺς  
ἐσ Χρύσην ἴκανεν, ἄγων ἵερὴν ἐκατόμβην.  
οἱ δ' ὅτε δὴ λιμένος πολυνβενθέος ἐντὸς ἵκοντο,  
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·  
ἰστὸν δ' ἵστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,  
καρπαλίμως· τὴν δ' εἰς ὅρμον προέρυσσαν ἐρετμοῖς. 435  
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ρήγμανι θαλάσσης·  
ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ 'Απόλλωνι·  
ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόρῳ.  
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὁδυσσεὺς 440  
πατρὶ φίλω ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·  
"Ω Χρύση, πρὸ μ' ἔπειψεν ἄναξ ἀνδρῶν 'Αγαμέμνων,  
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἵερὴν ἐκατόμβην  
ῥέξαι ὑπὲρ Δαναῶν, δῆφ' ἵλασόμεσθα ἄνακτα,  
οὐ νῦν 'Αργείοισι πολύστονα κῆδε' ἐφῆκεν. 445

*Chryses receives her gladly, and prays Apollo to avert the plague.*

"Ως εἰπὼν ἐν χερσὶ τίθει· ὃ δ' ἐδέξατο χαίρων  
παῖδα φίλην· τοι δ' ὅκα θεῷ κλειτὴν ἐκατόμβην  
ἔξείης ἔστησαν ἐνδημητον περὶ βωμόν·

χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρύσης μεγάλ' εῦχετο, χεῖρας ἀνασχών. 450

Κλῦθί μεν, Ἀργυρότοξον, δις Χρύσην ἀμφιβέβηκας,

Κίλλαν τε ζαθένην, Τενέδοιο τε ἵφι ἀνάστεις!

ἡδη μέν ποτ' ἐμεῦ πάρος ἔκλινες εὐξαμένοιο,

τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·

ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνον ἔέλωρ· 455

ἡδη νῦν Δαναοῦσιν ἀεικέα λοιγὸν ἄμυνον.

“Ος ἔφατ’ εὐχόμενος· τοῦ δ' ἔκλινε Φοῖβος Ἀπόλλων.

*They sacrifice, feast, and go to rest.*

αὐτὰρ ἔπει δέ εὐξαντο, καὶ οὐλοχύτας προβάλοντο,

αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,

μηρούς τ' ἔξέταμον, κατά τε κνίσση ἐκάλυψαν,

460

δέπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καὶ δέ εἰς σχίζυς ὁ γέρων, ἐπὶ δέ αἴθοπα οἶνον

λεῦβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἔπει κατὰ μῆρ' ἔκάη, καὶ σπλάγχν' ἐπάσαντο,

μίστυλλόν τ' ἄρα τάλλα, καὶ ἀμφ' ὀβελοῦσιν ἔπειραν, 465

ῶπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἔπει παύσαντο πόνουν, τετύκουντό τε δαῖτα,

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔστησ.

αὐτὰρ ἔπει πόσιος καὶ ἐδητύος ἔξ ἔρον ἐντο,

κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·

470

νώμησαν δέ ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.

οἱ δὲ πανημέριοι μολπῆ θεὸν ἴλασκοντο,

καλὸν ἀείδοντες παιήνα, κοῦροι Ἀχαιῶν,

μέλποντες Ἐκάεργον· δέ δὲ φρένα τέρπετ' ἀκούνων.

“Ημος δ' ἡέλιος κατέδυν, καὶ ἐπὶ κνέφας ἡλθεν, 475

δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

*And at dawn return.*

ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,

καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἵκμενον οὐρον ἵει ἑκάεργος Ἀπόλλων.  
 οἱ δ' ἵστὸν στήσαντ', ἀνά θ' ἵστία λευκὰ πέτασσαν. 480  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἵστίον, ἀμφὶ δὲ κῦμα  
 στείρη πορφύρεον μεγάλ' ἵαχε, νηὸς ἰούσης.  
 ἡ δ' ἔθεεν κατὰ κῦμα, διαπρήσσοντα κέλευθον.  
 αὐτὰρ ἐπεὶ δέ τοιοντα κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἱ γε μέλαιναν ἐπ' ἡπείρου ἔρυσσαν 485  
 ὑψοῦ ἐπὶ φαμάθοις, ὑπὸ δέ ἔρματα μακρὰ τάνυσσαν  
 αὐτοὶ δέ ἐσκίδναντο κατὰ κλισίας τε νέας τε.

*Achilles pines in solitude.*

Αὐτὰρ δέ μήνιε, νηυσὶ παρήμενος ὡκυπόροισιν,  
 Διογενῆς Πηλέος υἱὸς, πόδας ὡκὺς Ἀχιλλεύς·  
 οὐτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490  
 οὐτε ποτ' ἐς πόλεμον ἀλλὰ φθινύθεσκε φίλον κῆρ,  
 αὐθὶ μένων, ποθεέσκε δέ ἀυτήν τε πτόλεμόν τε.

*The gods return, and Thetis makes her prayer to Zeus.*

'Αλλ' ὅτε δή δέ τοιο δυωδεκάτη γένετ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπὸν ἵσταν θεοὶ αἰὲν ἔοντες  
 πάντες ἄμα, Ζεὺς δὲ ἥρχε. Θέτις δ' οὐ λίγθετ' ἐφετμέων 495  
 παιδὸς ἑοῦ, ἀλλ' ἡ γ' ἀνεδύστεο κῦμα θαλάσσης,  
 ἡερίη δὲ ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε·  
 εδρεν δὲ εὐρύοπα Κρονίδην ἀτέρ ημενον ἀλλων,  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 καὶ ἡ πάροιθ' αὐτοῦ καθέξετο, καὶ λάβε γούνων 500  
 σκαιῆς δεξιτερῆ δέ ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,  
 λιστομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἰ ποτε δή σε μετ' ἀθανάτοισιν ὅνησα  
 ἡ ἐπει, ἡ ἔργῳ, τόδε μοι κρήτηνον ἔέλδωρ·  
 τίμησόν μοι υἱόν, δις ὡκυμορώτατος ἄλλων  
 ἔπλετο· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἡτίμησεν· ἐλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 505

ἀλλὰ σὺ πέρ μιν τίσον, Ὁλύμπιε μητίετα Ζεῦ·  
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἀν 'Αχαιοὶ<sup>510</sup>  
νιὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῆ.

*He sits silent: and she prays him a second time to reply.*

"Ως φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεύς,  
ἀλλ' ἀκέων δὴν ἥστο· Θέτις δ', ὡς ἥψατο γούνων,  
ὡς ἔχετ' ἐμπεφυνῦα, καὶ εἴρετο δεύτερον αὗτις·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἡ ἀπόειπ· ἐπεὶ οὐ τοι ἐπὶ δέος· ὅφρ' ἐν εἰδῶ,<sup>515</sup>  
δισσον ἔγω μετὰ πᾶσιν ἀτιμοτάτη θεός είμι.

*He in wrath bids her depart, for fear of Hera: yet assents to her prayer.*

Τὴν δὲ μεγ' ὁχθήσας προσέφη νεφεληγερέτα Ζεύς·  
ἡ δὴ λοίγια ἔργ', δτε μ' ἐχθροπῆσαι ἐφήσεις  
Ἡρη, ὅτ' ἀν μ' ἐρέθησιν ὀνειδεῖοις ἐπέεσσιν.  
ἡ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν  
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.<sup>520</sup>  
ἀλλὰ σὺ μὲν νῦν αὗτις ἀπόστιχε, μῆ τι νοήσῃ  
Ἡρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω.  
εἰ δ' ἄγε τοι κεφαλῆ κατανεύσομαι, ὅφρα πεποίθης·  
τοῦτο γάρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον  
τέκμωρ· οὐ γάρ ἐμὸν παλινάγρετον, οὐδὲ ἀπατηλόν,<sup>525</sup>  
οὐδὲ ἀτελεύτητον, ὅ τι κεν κεφαλῆ κατανεύσω.

*After he has nodded, and Thetis gone, he returns to his throne; but Hera, observing, asks him who has been in counsel with him.*

"Η, καὶ κνανέσσιν ἐπ' ὅφρύσι νεῦσε Κρονίων·  
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἀπ' ἀθανάτοις· μέγαν δ' ἐλέλιξεν Ὅλυμπον.<sup>530</sup>

Τώ γ' ὡς βουλεύσαντε διέτμαγεν· η μὲν ἐπειτα  
εἰς ἄλλα ἀλτο βαθεῖαν ἀπ' αἰγλήντος Ὅλυμπου,

Ζεὺς δὲ ἐδν πρὸς δῶμα. θεοὶ δὲ ἄμα πάντες ἀνέσταν  
ἔξι ἔδεων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἄπαντες.  
ώς δὲ μὲν ἔνθα καθέξετ' ἐπὶ θρόνου· οὐδέ μιν Ἡρῆ  
ἡγνοίησεν ἵδοντ', ὅτι οἱ συμφράσσατο βουλὰς  
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.  
αὐτίκα κερτομίοισι Δία Κρονίωνα προστρύδα·

Τίς δὲ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς; 540  
αἰεί τοι φίλον ἔστιν, ἐμεῦ ἀπονόσφιν ἔόντα,  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τι πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.

*Zeus rebukes her curiosity.*

Τὴν δὲ ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
Ἡρῆ, μηδὲ πάντας ἐμοὺς ἐπιέλπεο μύθους  
εἰδῆσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.  
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκούεμεν, οὕτις ἔπειτα  
οὕτε θεῶν πρότερος τὸν γ' εἴστει, οὕτ' ἀνθρώπων·  
δὸν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
μή τι σὺ ταῦτα ἔκαστα διείρεο, μηδὲ μετάλλα. 550

*She discloses her suspicions of Thetis.*

Τὸν δὲ ἡμείβετ' ἔπειτα βωῶτις πότνια Ἡρῆ·  
αἰνότατε Κρονίδη, ποιὸν τὸν μῦθον ἔειπες·  
καὶ λίγην σε πάρος γ' οὕτ' εἴρομαι, οὕτε μεταλλῶ·  
ἀλλὰ μάλιστα εὐκῆλος τὰ φράζεα, ἀσσ' ἐθέλησθα.  
νῦν δὲ αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπη  
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.  
ἡερίη γάρ σοι γε παρέξετο, καὶ λάβε γούνων.  
τῇ σ' δὲώ κατανεῦσαι ἐτήτιμον, ως Ἀχιλῆ  
τιμήσῃς, δλέσσης δὲ πολέας ἐπὶ νησὶν Ἀχαιῶν.

545

555

*With angry threats he silences her.*

Τὴν δὲ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· 560

δαιμονίη, αἰεὶ μὲν δίεαι, οὐδέ σε λήθω·  
πρῆξαι δ' ἔμπης οὐ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ  
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ φίγιον ἔσται·  
εἰ δ' οὕτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιτείθειο μύθῳ·      565  
μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,  
ἀσσον ίόνθ, δτε κέν τοι ἀάπτους χεῖρας ἐφείω.

"Ως ἔφατ· ἔδεισεν δὲ βωπῖς πότνια "Ηρη·  
καὶ δὲ ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·  
ῶχθησαν δὲ ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.      570

*Herphaistas counsels submission:*

τοῦσιν δ' Ἡφαιστος κλυτοτέχνης ἥρχ' ἀγορεύειν,  
μητρὶ φίλῃ ἐπὶ ήρα φέρων, λευκωλένῳ "Ηρη·

"Η δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδὲ ἐτ' ἀνεκτά,  
εἰ δὴ σφὸ ἔνεκα θνητῶν ἐριδαίνετον ὀδε,  
ἐν δὲ θεοῖσι κολφὸν ἐλαύνετον· οὐδέ τε δαιτὸς      575  
ἐσθλῆς ἔσσεται ήδος, ἐπεὶ τὰ χερείονα νικᾷ.  
μητρὶ δὲ ἔγω παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῳ ἐπίηρα φέρειν Διῖ, ὅφρα μὴ αὐτε  
νεικείησι πατήρ, σὺν δὲ ήμιν δαῖτα ταράξῃ.  
εἴπερ γάρ κ' ἔθέλγοσιν Ὀλύμπιος ἀστεροποτῆς      580  
ἔξ ἔδεων στυφελίξαι· δὲ γὰρ πολὺ φέρτατός ἔστιν.  
ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ' ἐπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ήμιν.

*Gives her the cup, and warns her by his own punishment to endure.*

"Ως ἄρ' ἔφη· καὶ ἀναιξάς δέπτας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν.      585

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,  
μή σε φίλην περ ἔοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι  
θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,  
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ηδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα  
ρίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.  
πᾶν δὲ ἡμαρ φερόμην, ἀμα δὲ ἡελίψ καταδύντι  
κάππεσον ἐν Δῆμνῳ· δὲ λίγος δὲ ἔτι θυμὸς ἐνήεν·  
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

Ως φάτο· μειδησεν δὲ θεὰ λευκώλενος Ἡρη·  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaestus, banquet till sundown,  
and then retire to rest.*

αἰτάρ δὲ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
ψυνοχέει, γλυκὺν νέκταρ ἀπὸ κρητῆρος ἀφύσσων.  
ἀσβεστος δὲ ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,  
ώς ίδον Ἡφαιστον διὰ δώματα ποιπνύοντα.

“Ως τότε μὲν πρόπαν ἡμαρ ἐσ ἡέλιον καταδύντα  
δαίνυντ’, οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐνῆσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἢν ἔχ’ Ἀπόλλων,  
Μουσάων θ’, αἱ ἀειδον ἀμειβόμεναι ὅπὶ καλῆ.

Αὐτάρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἔκαστος,  
γῆχι ἐκάστηψ δῶμα περικλυτὸς Ἀμφιγυήεις,  
Ἡφαιστος, ποίησεν ίδινήσι πραπίδεσσιν.  
Ζεὺς δὲ πρὸς δν λέχος ἡι’ Ὁλύμπιος ἀστεροπηγής,  
ἐνθα πάρος κοιμᾶθ’, ὅτε μιν γλυκὺς ὑπνος ἵκάνοι.  
ἐνθα καθεῦδ’ ἀναβάς· παρὰ δέ χρυσόθρονος Ἡρη.

## THE ILIAD.

### BOOK II.

*Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.*

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἵπποκορυσταὶ  
εῖδον παννύχιοι, Δία δὲ οὐκ ἔχει νήδυμος ὕπνος·  
ἀλλ' δι γε μερμήριςε κατὰ φρένα, ως Ἀχιλῆα  
τιμῆσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νησὶν Ἀχαιῶν.  
ηδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,  
πέμψαι ἐπ' Ἀτρεῖδην Ἀγαμέμνονι οὐλὸν "Ονειρον·  
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγύδα·

Βάσκ' ίθι, οὐλὲ "Ονειρε, θοὰς ἐπὶ νῆσος Ἀχαιῶν·  
ἐλθὼν ἐσ κλισίην Ἀγαμέμνονος Ἀτρεῖδαο,  
πάντα μάλιστρα ἀτρεκέως ἀγορευέμεν, ως ἐπιτέλλω. 10  
Θωρῆξαί ἐσ κέλευε κάρη κομώντας Ἀχαιοὺς  
πανσυδίη· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν  
Τρώων· οὐ γάρ ἔτι ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γάρ ἄπαντας  
"Ηρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται. 15  
"Ως φάτο· βῆ δὲ ἄρ' "Ονειρος, ἐπεὶ τὸν μῦθον ἀκουστεν.

*The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.*

καρπαλίμως δὲ ἵκανε θοὰς ἐπὶ νῆσος Ἀχαιῶν·  
βῆ δὲ ἄρ' ἐπ' Ἀτρεῖδην Ἀγαμέμνονα· τὸν δὲ ἐκίχανεν

εῦδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὑπνος.  
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληῶφ υἱῖ ἐοικώς,  
Νέστορι, τὸν Ῥα μάλιστα γερόντων τῆν Ἀγαμέμνων·  
τῷ μιν ἔεισάμενος προσεφώνεε θεῖος Ὄνειρος·

Ἐῦδεις, Ἀτρέος υἱὲ δαῖφρονος, ἵπποδάμοιο;  
οὐ χρὴ πανύχιον εῦδειν βουληφόρον ἄνδρα,  
φλασί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25  
νῦν δ' ἐμέθεν ξύνες ὁκα· Διὸς δέ τοι ἄγγελός είμι,  
δς σεν, ἀνευθεν ἐών, μέγα κήδεται ἡδ' ἐλεαίρει.  
Θωρῆξαί σ' ἐκέλευσε κάρη κομώντας Ἀχαιοὺς  
πανυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὄλύμπια δώματ' ἔχοντες 30  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας  
Ἡρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται  
ἐκ Διός. ἀλλὰ σὺ οὐσιν ἔχε φρεσί, μηδέ σε λήθη  
αἰρείτω, εντ' ἄν σε μελίφρων ὑπνος ἀνήγη.

*In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to council.*

Ως ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35  
τὰ φρονέοντ' ἀνὰ θυμόν, ἀ δ' οὐ τελέεσθαι ἐμελλον.  
φῆ γὰρ δ' γ' αἰρήσειν Πριάμον πόλιν ἥματι κείνω,  
νήπιος· οὐδὲ τὰ γῆδη, ἀ Ῥα Ζεὺς μήδετο ἔργα.  
θήσειν γὰρ ἔτ' ἐμελεν ἐπ' ἄλγεα τε στοναχάς τε  
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40  
ἔγρετο δ' ἔξ ὑπνου· θείη δέ μιν ἀμφέχυτ' ὁμφή.  
ἔξετο δ' ὁρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα.  
καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φάρος.  
ποσσὶ δ' ὑπὸ λιπαροῦσιν ἐδήσατο καλὰ πέδιλα·  
ἀμφὶ δ' ἄρ' ὕμοισιν βάλετο ἔιφος ἀργυρόηλον.  
εἰλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεί· 45  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
Ἡώς μέν Ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,

Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,  
κηρύσσειν ἀγορῆνδε κάρη κομόωντας Ἀχαιούς.  
οἱ μὲν ἐκήριυσσον, τοὶ δὲ ἡγείροντο μάλ’ ὥκα.

50

*First, however, he calls a council of elders and tells them his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων ἦε γερόντων,  
Νεστορέη παρὰ τηὶ Πυλοιγενέος βασιλῆος·  
τοὺς δὲ γε συγκαλέσας, πυκνὴν ἡρτύνετο βουλήν·

55

Κλῦτε, φίλοι· θεῖος μοι ἐνύπνιον ἤλθεν Ὁνειρος  
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δύω  
εἰδός τε, μέγεθός τε, φυῆν τ’ ἄγχιστα ἐψκει.  
στῆ δὲ ἄρ’ ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·  
εῦδεις, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο; 60  
οὐ χρὴ παννύχιον εῦδειν βουληφόρον ἄνδρα,  
φ’ λαοὶ τ’ ἐπιτετράφαται, καὶ τόσσα μέμηλεν.  
νῦν δὲ ἐμέθειν ξύνεις ὥκα· Διὸς δέ τοι ἄγγελός είμι,  
δος σεν, ἀνευθεν ἐών, μέγα κήδεται ἡδ’ ἐλεαίρει.  
θωρῆξαί σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65  
παντοδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρνάγυιαν  
Τρώων· οὐ γάρ ἔτ’ ἀμφὶς Ὁλύμπια δώματ’ ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γάρ ἀπαντας  
“Ηρη λισσομένη· Τρώεσσι δὲ κήδε’ ἐφῆπται  
ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—Ως δὲ μὲν εἰπὼν 70  
ἄχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὑπνος ἀνῆκεν.

*He will make trial of the Greeks' spirit, bidding them sail away,  
while the chiefs must restrain them.*

ἀλλ’ ἄγετ’, αἰ κέν πως θωρῆξομεν υἱας Ἀχαιῶν.  
πρῶτα δὲ ἐγὼν ἐπεσιν πειρήσομαι, γῆ θέμις ἐστίν,  
καὶ φεύγειν σὸν τηνσὶ πολυκλήσι κελεύσω·  
νῦμεις δὲ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

*Nestor replies: Another man we had doubted, but the King's dream must be obeyed.*

"Ητοι δ' γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῦτι δ' ἀνέστη  
Νέστωρ, ὃς Ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·  
δ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
"Ω φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80  
ψεῦδος κεν φαίμεν, καὶ νοσφιζούμεθα μᾶλλον·  
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὑχεται εἶναι.  
ἄλλ' ἄγετ, αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.  
"Ως ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence; Agamemnon, with his sacred sceptre, stands up.*

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν, 85  
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.  
ἡγέτε ἔθνεα εἰσὶ μελισσάων ἀδινάων,  
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·  
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεστιν εἰσρινοῖσιν·  
αἱ μέν τ' ἔνθα ἄλις πεποτήσαται, αἱ δέ τε ἔνθα· 90  
ῶς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
ἡγώνος προπάροιθε βαθείης ἐστιχόντο  
ιλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὅσσα δεδήει,  
δτρύνουσ' ἔναν, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα, 95  
λαῶν ἵζοντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας  
κήρυκες βοῶντες ἐρήτυνον, εἴποτ' ἀύτῆς  
σχοιάτ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.  
σπουδὴ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,  
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
ἔστη, σκῆπτρον ἔχων, τὸ μὲν "Ηφαιστος κάμε τεύχων·  
Ηφαιστος μὲν δώκε Διὶ Κρονίωνι ἄνακτι·  
αὐτὰρ ἄρα Ζεὺς δῶκε διακτύρφ ἀργεῖφόντη·

Ἐρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ.  
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν. 105  
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστη.  
αὐτὰρ ὁ αὖτε Θύέστη' Ἀγαμέμνονι λεῦπε φορῆναι,  
πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάστειν.  
τῷ δὲ γ' ἐρευσάμενος, ἐπεὶ Ἀργείοισι μετηύδα·

*and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.*

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἀρηός, 110  
Ζεύς με μέγα Κρονίδης ἄττη ἐνέδησε βαρείγ·  
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν,  
Ἴλιον ἐκπέροσαντ' εὐτεύχεον. ἀπονέεσθαι·  
νῦν δὲ κακὴν ἀπάτην βουλεύστατο, καί με κελεύει  
δυνσκλέα Ἀργος ἱκέσθαι, ἐπεὶ πολὺν ὠλεστα λιόν. 115  
[οὗτο που Διῦ μέλλει ὑπερμενεῖ φίλον εἶναι,  
ὅς δὴ πολλάν πολίων κατέλινε κάρηνα,  
ἥδε ἔτι καὶ λύσει· τοῦ γάρ κράτος ἔστι μέγιστον.]  
αἰσχρὸν γὰρ τόδε γ' ἔστι καὶ ἐσπομένοισι πυθέσθαι,  
μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
ἀπρηκτον πόλεμον πολεμίζειν, ἥδε μάχεσθαι  
ἀνδράσι παυροτέροισι, τέλος δὲ οὕτω τι πέφανται.  
εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶες τε,  
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅστοι ἔασιν, 125  
ἡμεῖς δὲ ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
Τρώων δὲ ἄνδρα ἔκαστον ἐλοίμεθα οἰνοχοεύειν.  
πολλαί κεν δεκάδες δενοίατο οἰνοχόοιο.  
τόσσον ἐγώ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν  
Τρώων, οἵ ναιόντοι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130  
πολλέων ἐκ πολίων ἐγχέσταλοι ἄνδρες ἔασιν,  
οἵ με μέγα πλάζονται, καὶ οὐκ εἰώστ' ἐθέλοντα  
Ἴλιον ἐκπέρσαι ἐν ναιόμενον πτολίεθρον.

ἐννέα δὴ βεβάσι Διὸς μεγάλου ἐνιαυτοῖ,  
καὶ δὴ δούρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται·      135  
αἱ δέ που ἡμέτεραι τ' ἄλοχοι καὶ νήπια τέκνα  
εἴατ' ἐπὶ μεγάροις ποτιδέγμεναι· ἅμμι δὲ ἔργον  
αὐτῶν ἀκράντον, οὐδὲ εἴνεκα δεύρ' ἵκομεσθα.  
ἄλλ' ἄγεθ', ως ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·      140  
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·  
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὑρυάγνιαν.

*The gathering is stirred, like waves or corn by the wind, and they rush to launch their ships.*

Ὦς φάτο· τοῦσι δὲ θυμὸν ἐνὶ στήθεσσιν ὅρινεν  
πᾶσι μετὰ πληθύν, δσοι οὐ βουλῆς ἐπάκουος.  
κινήθη δ' ἄγορή, ως κύματα μακρὰ θαλάσσης  
πόντου Ικαρίοι, τὰ μέν τ' Εὔρος τε Νότος τε  
ἄρορ', ἐπαῖξας πατρὸς Διὸς ἐκ νεφελάων.      145  
ως δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήιον ἐλθών,  
λάβρος ἐπαιγίζων, ἐπί τ' ἡμένι ἀσταχύεσσιν·  
ῶς τῶν πᾶσ' ἄγορὴ κινήθη. τοὶ δ' ἀλαλητῷ  
νῆσας ἐπ' ἐστεύοντο, ποδῶν δὲ ὑπένερθε κονίη  
ιστατ' ἀειρομένη· τοὶ δὲ ἀλλήλοισι κέλευον,  
ἀπτεσθαι νηῶν, ἥδε ἐλκέμεν εἰς ἄλλα δῖαν,  
οὐρούς τ' ἐξεκάθαιρον· ἀυτὴ δὲ οὐρανὸν ἵκεν,  
οἴκαδε ιεμένων· ὑπὸ δὲ γῆρεον ἔρματα νηῶν.

*There might have been mischief; but Hera stirred up Athena to speak to Odysseus.*

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,      155  
εὶ μὴ Ἀθηναίην Ἡρη πρὸς μῦθον ἔειπεν·  
Ω πόποι, αἰγιώχοι Διὸς τέκοι, ἀτρυτώνη,  
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,  
Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης;  
καὶ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιεν      160

Ἄργείν 'Ελένην, ἃς εἴνεκα πολλοὶ 'Αχαιῶν  
ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἰῆς;  
ἀλλ' οὐθὲ νῦν κατὰ λαὸν 'Αχαιῶν χαλκοχιτώνων  
σοῖς ἀγανοῖς ἐπέεστιν ἐρήτυε φῶτα ἔκαστον.  
μηδὲ ἔα νῆσας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

165

"Ως ἔφατ· οὐδ' ἀπίθησε θεὰ γλαυκῶπις 'Αθήνη.  
βῆ δὲ κατ' Οὐλύμπιοι καρήνων ἀτέξαστα·  
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆσας 'Αχαιῶν.  
εὗρεν ἔπειτ' 'Οδυσσῆα, Διὶ μῆτιν ἀτάλαντον,  
ἔσταότ· οὐδὲ ὁ γε νηὸς ἔυσσέλμοιο μελαίνης  
ἀπτετερ, ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.  
ἀγχοῦ δ' ὑσταμένη προσέφη γλαυκῶπις 'Αθήνη.

170

*She bids him for shame restrain the men; he runs to obey.*

Διογενὲς Δαερτιάδη, πολυμήχαν' 'Οδυσσεῦν,  
οὗτῳ δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,  
φεύξεσθ', ἐν νήεσσι πολυκλήῆσι πεσόντες;  
καδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
'Αργείν 'Ελένην, ἃς εἴνεκα πολλοὶ 'Αχαιῶν  
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰῆς;  
ἀλλ' οὐθὲ νῦν κατὰ λαὸν 'Αχαιῶν, μηδέ τ' ἐρώει.  
σοῖς ἀγανοῖς ἐπέεστιν ἐρήτυε φῶτα ἔκαστον,  
μηδὲ ἔα νῆσας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

175

"Ως φάθ· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.  
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ ἐκόμισσεν  
κήρυξ Εὐρυβάτης 'Ιθακήσιος, ὃς οἱ ὀπήδει.  
αὐτὸς δὲ 'Ατρεῖδεων 'Αγαμέμνονος ἀντίος ἐλθών,  
δέξατό οἱ σκῆπτρον πατρώιον, ἀφθιτον αἰεί·  
σὺν τῷ ἔβη κατὰ νῆσας 'Αχαιῶν χαλκοχιτώνων.

180

*The chiefs he warns to beware lest they mistake Agamemnon,  
and make him wroth;*

"Οντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
τὸν δὲ ἀγανοῖς ἐπέεστιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὐ σε ἔοικε, κακὸν ὡς, δειδίστεσθαι. 190  
 ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς·  
 οὐ γάρ πω σάφα οἰσθ', οἶος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειρᾶται, τάχα δ' ἴψεται νῖας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.  
 μή τι χολωσάμενος ῥέξῃ κακὸν νῖας Ἀχαιῶν. 195  
 θυμὸς δὲ μέγας ἔστι Διοτρεφέος βασιλῆος·  
 τιμὴ δ' ἐκ Διός ἔστι, φιλεῖ δέ ἐ μητίετα Ζεύς.

*the people, more roughly, to be quiet and obey their betters.*

"Ον δ' αὐτὸν τὸν δῆμον, βοῶντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσσασκεν, ὁμοκλήσασκε τε μύθῳ·

Δαιμόνι', ἀτρέμας ἡσο, καὶ ἄλλων μῦθον ἀκούει, 200  
 οἱ σέο φέρτεροι εἴσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,  
 οὗτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.  
 οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·  
 οὐκ ἀγαθὸν πολυκοιρανή· εἰς κοίρανος ἔστω,  
 εἰς βασιλεύς, φέδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205  
 [σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύῃσι.]

*The people return to the Agora, all but the hideous wretch Thersites,*

"Ως δέ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε  
 αὗτις ἐπεστεύοντο νεῶν ἄπο καὶ κλισιάων  
 ἥχῃ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
 ἀγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

"Αλλοι μέν δέ ἔζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.  
 Θερσίτης δέ ἔτι μοῦνος ἀμετροεπής ἐκολψά,  
 ὃς δέ ἔπει φρεσὶν ἥσιν ἀκοσμά τε πολλά τε γῆδη,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμενας βασιλεύσιν,  
 ἀλλ' δέ τι οἱ εἰσαίτο γελούντων Ἀργείοισιν 215  
 ἔμμενας αἴσχιστος δέ ἀνὴρ ὑπὸ Ιλιον ἥλθεν·  
 φολκὸς ἦν, χωλὸς δέ ἐτερον πόδα· τὰ δέ οἱ ὄμβω  
 κυρτῶ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν

φοξὸς ἦν κεφαλῆν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
ἔχθιστος δ' Ἀχιλῆς μάλιστ' ἦν ἡδὸς Ὁδυσῆς·  
τὰ γὰρ νεικείεσκε τότ' αὐτὸς Ἀγαμέμνονι δίψ  
δέσσα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ<sup>220</sup>  
ἐκπάγυλως κοτέοντο, νεμέστηθέν τ' ἐνὶ θυμῷ.  
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

*who reviles Agamemnon for his greed, and the people  
for their slavishness.*

'Ατρεῖδη, τέο δὴ αὐτὸς ἐπιμέμφεαι, ἥδὲ χατίζεις;  
πλεῖαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
εἰσὶν ἐνὶ κλισίης ἔξαρτοι, ἃς τοι Ἀχαιοὶ<sup>225</sup>  
πρωτίστῳ δίδομεν, εὐθ' ἀν πτολίεθρον ἐλωμεν.  
ἡ ἔτι καὶ χρυσοῦ ἐπιδεύνεαι, ὃν κέ τις οἴσται  
Τρώων ἵπποδάμων ἔξι Ἰλίου, υἱος ἄποινα,<sup>230</sup>  
ὅν κεν ἐγὼ δῆσας ἀγάγω, η ἄλλος Ἀχαιῶν;  
ηὲ γυναῖκα νένη, ἵνα μίσγεαι ἐν φιλότητι,  
ηῆτ' αὐτὸς ἄπονόσφι κατίσχεαι;—οὐ μὲν ἔοικεν,  
ἀρχὸν ἐόντα, κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.<sup>235</sup>  
ῳ πέπονες, κάκ' ἐλέγχε, 'Αχαιίδες, οὐκέτ' Ἀχαιοί·  
οἰκαδέ περ σὺν τηνὶ νεώμεθα· τόνδε δὲ ἐῶμεν  
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἰδηται,  
η ἥρα τί οἱ χῆμεῖς προσαμύνομεν, ηὲ καὶ οὐκέ·<sup>240</sup>  
ὅς καὶ νῦν Ἀχιλῆς, ἔο μέγ' ἀμένονα φῶτα,  
ητίμησεν· ἐλῶν γάρ ἔχει γέρας, αὐτὸς ἄπούρας.  
ἄλλὰ μάλ' οὐκ Ἀχιλῆς χόλος φρεσίν, ἄλλὰ μεθήμων.  
η γὰρ ἄν, 'Ατρεῖδη, νῦν ὑστατα λωβήσαιο.

*But Odysseus rebukes and threatens him;*

'Ως φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,  
Θερσίτης· τῷ δ' ὥκα παρίστατο δίος Ὁδυσσεύς,  
καὶ μιν ὑπόδρα ἰδῶν χαλεπῷ ηνίπαπε μύθῳ·<sup>245</sup>

Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,

ισχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.  
οὐ γάρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον  
ἔμμεναι, ὅσσοι ἄμ' Ἀτρεῖδης ὑπὸ Ἰλιον ἥλθον.  
τῷ οὐκ ἀν βασιλῆς ἀνὰ στόμ' ἔχων ἀγορεύοις, 250  
καὶ σφιν ὄνειδεά τε προφέροις, νόστον τε φυλάσσοις.  
οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,  
ἢ εὐ ἡὲ κακῶς νοστήσομεν υἱες Ἀχαιῶν.  
[τῷ νῦν Ἀτρεῖδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
ἥσαι ὄνειδίζων, δτι οἱ μάλα πολλὰ διδοῦσιν 255  
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]  
ἄλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
εἰ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὡς νύ περ ὁδε,  
μηκέτ' ἔπειτ' Ὀδυσσῆι κάρη ὡμοιωτιν ἔπειη,  
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, 260  
εἰ μὴ ἐγώ σε λαβῶν ἀπὸ μὲν φίλα εἴματα δύσω,  
χλαῖνάν τ' ἡδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νήσας ἀφήσω  
πεπληγὼς ἀγορῆθεν ὀεικέσσι πληγῆσιν.

*and smites him, so that he sits silenced and weeping, while  
the others rejoice.*

"Ως ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἡδὲ καὶ ὡμα 265  
πλῆξεν· ὁ δ' ἵδνωθη, θάλερὸν δέ οἱ ἔκπεσε δάκρυ·  
σμῶδιξ δ' αἷματόεσσα μεταφρένον ἔξυπανέστη  
σκήπτρουν ὑπὸ χρυσέουν· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·  
ἀλγήσας δ', ἀχρεῶν ἵδων, ἀπομόρξατο δάκρυ.  
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὲ γέλασσαν· 270  
δῦδε δέ τις εἴτεσκεν, ἵδων ἐις πλησίον ἄλλον·

"Ω πόποι, ή δὴ μυρᾶς Ὀδυσσεὺς ἐσθλὰ ἔοργεν,  
βουλάς τ' ἔξάρχων ἀγαθάς, πόλεμόν τε κορύσσων·  
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
οὐ θήν μιν πάλιν αντίς ἀνήστει θυμὸς ἀγῆνωρ  
νεικείειν βασιλῆς ὄνειδείοις ἐπέεσσιν.

*Athena marshals the multitude to hear Odysseus.*

“Ως φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὁδυσσεὺς  
ἐστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,  
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280  
ώς ἂμα θ' οἱ πρῶτοι τε καὶ ὑπτατοι νῆες Ἀχαιῶν  
μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—  
ὅ σφιν ἐν φρονέων ἀγορίσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great sign of the snake that ate the sparrow and her brood.*

'Ατρεῖδὴ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν 'Αχαιοὶ πᾶσιν ἐλέγχωτον θέμεναι μερόπεσσι βροτοῦσιν· οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέσταν, ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,  
Ίλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθας.  
ῶστε γάρ η ταῦδες νεαροί, χῆραι τε γυναικες,  
ἀλλήλουσιν ὀδύρονται οἰκόνδε νέεσθαι.  
η μὴν καὶ πόνος ἔστιν ἀνιηθέντα νέεσθαι.  
καὶ γάρ τις θ' ἔνα μῆνα μένων ἀπὸ ης ἀλόχοιο  
ἀσχαλάδα σὺν νηὶ πολυζύγῳ, ὅνπερ ἄελλαι  
χειμέραια εἰλέωσιν, ὅρινομένη τε θάλασσα·  
ἡμῖν δ' εἰνατός ἔστι περιτροπέων ἐνιαυτὸς  
ἐνθάδε μιμνόντεσσι τῷ οὐ νεμεσίζομεν' 'Αχαιοὺς  
ἀσχαλάναν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
αἰσχρόν τοι δηρόν τε μένειν, κενέν τε νέεσθαι.  
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, δόφρα δαῶμεν,  
η ἐτέον Κάλχας μαντεύεται, ἡὲ καὶ οὐκί.  
εν γάρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἔστε δὲ πάντες  
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·  
χθιξά τε καὶ πρώϊς, ὅτ' ἐς Αὐλίδα νῆες 'Αχαιῶν  
ἡγερέθουντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·  
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς

ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
καλῆ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·  
ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινός,  
σμερδαλέος, τὸν δὲ αὐτὸς Ὀλύμπιος ἡκε φόωσδε,  
βωμοῦ ὑπαῖξας, πρὸς δὲ πλατάνιστον ὄρουσεν.

310

ἔνθα δ' ἐσαν στρουθίον νεοσσοί, νήπια τέκνα,  
δέψιψ ἐπ' ἀκροτάψ, πετάλοις ὑποπεπτήστει,  
όκτω, ἀτὰρ μῆτηρ ἐνάτη ἦν, ἡ τέκνα·  
ἔνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·

μῆτηρ δὲ ἀμφεποτάτο ὁδυρομένη φίλα τέκνα·

315

τὴν δὲ ἐλειξάμενος πτέρυγος λάβεν ἀμφιαχνίαν.  
αὐτὰρ ἐπεὶ κατὰ τέκν' ἐφαγε στρουθίον καὶ αὐτὴν,  
τὸν μὲν ἀρίζηλον θήκεν θέος, δσπερ ἐφηνεν·  
λᾶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
ἡμεῖς δὲ ἐσταότες θαυμάζομεν, οἷον ἐτύχθη.

320

*Calchas thence prophesies success in the tenth year.*

ώς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,  
Κάλχας δὲ αὐτίκ' ἐπειτα θεοπροπέων ἀγόρευεν·  
τίπτ' ἄνεω ἐγένεσθε, κάρη κομώντες Ἀχαιοί;  
ἡμῖν μὲν τόδε ἐφηνε τέρας μέγα μητίετα Ζεύς,  
δόψιμον, δψιτέλεστον, δούν κλέος οὐποτ' ὀλεῖται.

325

ώς οὗτος κατὰ τέκν' ἐφαγε στρουθίον καὶ αὐτὴν,  
όκτω, ἀτὰρ μῆτηρ ἐνάτη ἦν, ἡ τέκνα·  
ώς ήμεῖς τοσσοῦντεν· ἔτεα πτολεμίζομεν αὐθί,  
τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν.  
κεῖνος τὸς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.

330

ἀλλ' ἄγε, μίμνετε πάντες, ἐγκυνήμιδες Ἀχαιοί,  
αὐτοῦ, εἰς δὲ κεν ἀστυ μέγα Πριάμοιο ἐλωμεν.

"Ως ἐφατ· Ἀργεῖοι δὲ μέγ' ἵαχον—ἀμφὶ δὲ νῆες  
σμερδαλέον κονάβησαν, αὔσάντων ὑπ' Ἀχαιῶν—  
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο."

335

*Nestor bids Atrides disregard the foolish agitators, and divide the host by tribes for battle.*

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἵππότα Νέστωρ·

“Ω πόποι, ἡ δὴ παισὶν ἑοικότες ἀγοράασθε

νηπιάχοις, οἷς οὖ τι μέλει πολεμῆα ἔργα.

πὴ δὴ συνθεσίαι τε καὶ δρκια βήσεται ἡμῖν;

ἐν πυρὶ δὴ βουλαλ τε γενοίατο, μῆδεά τ' ἀνδρῶν,

σπονδαί τ' ἄκρητοι καὶ δεξιαὶ, ἃς ἐπέπιθμεν.

αὐτῶς γάρ ρ' ἐπέεσσος' ἐριδαίνομεν, οὐδέ τι μῆχος

εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἔοντες.

Ἄτρετῆδη, σὺ δὲ θ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν,

ἄρχεν' Ἀργείουσι κατὰ κρατερὰς ὑσμίνας·

τούσδε δὲ ἔα φθινύθειν, ἔνα καὶ δύο, τοί κεν Ἀχαιῶν

νόσφιν βουλεύωστε—ἄνυστις δὲ οὐκ ἔσσεται αὐτῶν—

πρὶν Ἀργοστὸν ἴεναι, πρὶν καὶ Διὸς αἰγιόχοιο

γνώμεναι ἡ τε ψεῦδος ὑπόρχεσις, ἡὲ καὶ οὐκέ

φημὶ γάρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα

ἥματι τῷ, ὅτε νηυσὶν ἐπ' ὀκυπόροισιν ἔβαινον

Ἀργείοι, Τρώεστι φόνον καὶ κῆρα φέροντες,

ἀστράπτων ἐπιδέξι', ἔναισιμα σήματα φαίνων.

τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

πρὶν τινα πᾶρ Τρώων ἀλόχῳ κατακοιμηθῆναι,

τίσασθαι δὲ Έλένης ὄρμήματά τε στοναχάς τε.

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτέσθω ἡς νηὸς ἐυστέλμοιο μελαίνης,

ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.

ἄλλα, ἀναξ, αὐτός τ' ἐν μῆδεο, πείθεο τ' ἄλλω.

οὕτοι ἀπόβλητον ἔπος ἔσσεται δῆτι κεν εἴπω.

κρῦν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

ώς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.

εἰ δέ κεν ὡς ἔρξης, καί τοι πείθωνται Ἀχαιοί,

γνώσῃ ἐπειθ', ὃς θ' ἡγεμόνων κακός, ὃς τέ νυ λαῶν,

365

ἡδ' ὅς κ' ἐσθλὸς ἔγσι· κατὰ σφέας γὰρ μαχέονται·  
γνώσεαι δ', ἦ καὶ θεοπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοια.

*Agamemnon praises his counsel, and bids them prepare for battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
ἥ μὰν αὖτ' ἀγορῆ νικᾶς, γέρον, νῖας Ἀχαιῶν. 370  
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,  
τοιοῦτοι δέκα μοι συμφράδμονες εἰεν Ἀχαιῶν·  
τῷ κε τάχ' ἡμίστειε πόλις Πριάμοιο ἄνακτος,  
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦστά τε περθομένη τε.  
ἄλλα μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε ἔδωκεν, 375  
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
καὶ γὰρ ἐγὼν Ἀχιλλεύς τε μαχησάμεθ' εἰνεκα κούρης  
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἡρχον χαλεπάίνων·  
εἰ δέ ποτ' ἔσ γε μίαν βουλεύσομεν, οὐκέτ' ἐπειτα  
Τρωσὶν ἀνάβλησις κακοῦ ἐστεται, οὐδὲ ἡβαιόν· 380  
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ἔννάγωμεν Ἀρηα  
εὗ μέν τις δόρυ θηξάσθω, εὗ δ' ἀσπίδα θέσθω,  
εὗ δέ τις ἵπποισιν δεῖπνον δότω ὀκυπόδεσσιν,  
εὗ δέ τις ἄρματος ἀμφὶς ἴδων πολέμοιδ μεδέσθω.  
ῶς κε πανημέριοι στυγερῷ κρινώμεθ' Ἀρηϊ. 385  
οὐ γὰρ παυσωλή γε μετέστεται, οὐδὲ ἡβαιόν,  
εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
ἰδρώσει μέν τεν τελαμῶν ἀμφὶ στήθεσσιν  
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χείρα καμένται·  
ἰδρώσει δέ τεν ἵππος, ἔνδοον ἄρμα τιταίνων. 390  
διν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοῆσω  
αιμνάζειν παρὰ νησὶ κορωνίσιν, οὐδὲ οἱ ἐπειτα  
ἄρκιον ἐστεῖται φυγέειν κύνας ἥδ' οἰωνούς.

*The Greeks stir like waves: Agamemnon prepares a sacrifice  
and calls the chiefs.*

"Ὡς ἔφατ· 'Αργείοι δὲ μέγ' ἵαχον, ὡς ὅτε κύμα  
ἀκτῆ ἔφ' ὑψηλῆ, ὅτε κινήσῃ Νότος ἐλθών, 395

προβλήτι σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει  
παντοίων ἀνέμων, ὅτ' ἀν ἔνθ' ἡ ἔνθα γένωνται.  
ἀνστάντες δ' ὄρεοντο, κεδασθέντες κατὰ νῆας,  
κάπινισσάν τε κατὰ κλισίας, καὶ δεῦπον ἐλοντο.

ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετάων, 400

εὐχόμενος θάνατόν τε φιγεῖν καὶ μῶλον "Ἄρηος.  
αὐτὰρ ὁ βοῦν οἱρευσεν ἄναξ ἀνδρῶν 'Αγαμέμνων  
πίονα, πενταέτηρον, ὑπερμενεῖ Κρονίων·

κίκλησκεν δὲ γέροντας ἀριστῆς Παναχαιῶν,  
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα, 405

αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,  
ἔκτον δ' αὐτ' 'Οδυσῆα, Διὶ μῆτιν ἀτάλαιτον.  
αὐτόματος δέ οἱ ἥλθε βοὴν ἀγαθὸς Μενέλαος·

γῆδε γάρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.  
βοῦν δὲ περίστησάν τε, καὶ οὐλοχύντας ἀνέλοντο· 410

τοῦτον δ' εὐχόμενος μετέφη κρείων 'Αγαμέμνων·

*Then prays this prayer.*

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,  
μὴ πρὶν ἐπ' ἡλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,  
πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον  
αἰθαλόν, πρῆσαι δὲ πυρὸς δῆνοιο θύρετρα, 415

'Εκτόρεον δὲ χιτῶνα περὶ στήθεστι δαῖσαι  
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι  
πρηνέες ἐν κονίγσιν ὄδαξ λαζοίατο γαῖαν.

*They then sacrifice a feast.*

"Ὡς ἔφατ· οὐδὲ ἄρα πώ οἱ ἐπεκραίανε Κρονίων·  
ἄλλα' ὅγε δέκτο μὲν ἵρα, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

αὐτὸρ ἐπεὶ δ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,  
αὐνέρυσαν μὲν πρῶτα, καὶ ἐσφαξαν καὶ ἔδειραν,  
μηρούς τ' ἔξέταμον, κατά τε κνίσση ἐκάλυψαν,  
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
καὶ τὰ μὲν ἄρ σχίζησιν ἀφύλλοισιν κατέκαιον. 425  
σπλάγχνα δ' ἄρ ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.  
αὐτὸρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,  
μύστυλλόν τ' ἄρα ταῦλα, καὶ ἀμφ' ὀβελοῦσιν ἐπειραν,  
ῶπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
αὐτὸρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔστησ.  
αὐτὸρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

*Nestor bids Agamemnon linger not, but gather the host for fight.*  
τοῖς ἄρα μύθων ἥρχε Γερήνιοις ἵππότα Νέστωρ.  
'Ατρεῖδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν 435  
ἀμβαλλώμεθα ἔργον, δ δὴ θεὸς ἐγγυαλίζει.  
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας  
ἡμεῖς δ' ἀθρόοι ὀδε κατὰ στρατὸν εύροντες Ἀχαιῶν  
ἴομεν, ὅφρα κε θάσσοντο ἐγείρομεν ὑξέντον "Αρηα. 440  
'Ως ἔφατ· οὐδὲ ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.  
αὐτίκα κηρύκεσσι λιγυφθόγγουσι κέλευσει,  
κηρύσσειν πόλεμόνδε κάρη κομώντας Ἀχαιούς.

*They assemble, Athena helping to incite them,*  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὕκα.  
οἱ δ' ἀμφ' Ἀτρεῖωνα διωτρεφέες βασιλῆες 445  
θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,  
αἰγιδ' ἔχουσ' ἐρίτιμον, ἀγήρασι, ἀθανάτην τε·  
τῆς ἐκατὸν θύσανοι παγχρύσεοι ἡερέθονται,  
πάντες ἐπτλεκέεις, ἐκατόμβοιος δὲ ἔκαστος.

σὺν τῇ παιφάσσοντα διέσσυτο λαὸν Ἀχαιῶν, 450  
 ὅτρύνουσ' ἔναι: ἐν δὲ σθένος ὥρσεν ἐκάστῳ  
 καρδίῃ, ἀλληκτον πολεμίζειν ἥδε μάχεσθαι.  
 τοῖς δ' ἄφαρ πόλεμος γλυκίων γένεται, ἥτε νέοσθαι  
 ἐν νησὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.

*Like fire in a forest, or flocks of birds, or swarms of flies.*

Ἡῦτε πῦρ ἀδηλον ἐπιφλέγει ἀσπετον ὑλην 455  
 οὐρεος ἐν κορυφῇ, ἐκαθεν δέ τε φαίνεται αὐγή·  
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεοπεσίοιο  
 αἴγλη παμφανώσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὡστ' ὁρνίθων πετεγνῶν ἔθνεα πολλά,  
 χηνῶν ἡ γεράνων ἡ κύκνων δουλιχοδέιρων, 460  
 Ἀσίψ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
 ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,  
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν·  
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπὸ καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἐσταν δ' ἐν λειμῶνι Σκαμανδρίψ ἀνθεμόεντι  
 μυρίοι, ὅστα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἡῦτε μυιάων ἀδινάων ἔθνεα πολλά,  
 αἵτε κατὰ σταθμὸν ποιμηγίουν ἡλάσκουσιν, 470  
 ὥρη ἐν εἰαρινῇ, δτε τε γλάγος ἄγγεα δεύει·  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
 ἐν πεδίῳ ἵσταντο, διαρράσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Αγαμέτην  
 in the midst like a bull among the kine.*

Τοὺς δ', ὡστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 βεῖα διακρίνωσιν, ἐπεὶ κε νομῷ μιγέωσιν· 475  
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα,  
 ὑσμίνηνδ' ἔναι: μετὰ δέ, κρείων Ἀγαμέμνων.

δρματα καὶ κεφαλὴν ἵκελος Διὸς τερπικεραύνῳ,  
 "Αρεῖ δὲ ἔωνται, στέρνον δὲ Ποσειδάωνι.  
 ἡντε βοῦς ἀγέληφι μέγ' ἔξοχος ἐπλετο πάντων  
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν.  
 τούν ἄρ' Ἀτρεΐδην θήκε Ζεὺς ἥματι κείνῳ,  
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἥρώεσσιν.

*O Muses, aid me to tell the muster!*

"Εσπετε νῦν μοι, Μοῦσαι 'Ολύμπια δώματ' ἔχουσαι·  
 ὑμεῖς γάρ θεαὶ ἔστε, πάρεστέ τε, ἵστε τε πάντα,  
 ἥμεις δὲ κλέος οἰον ἀκούομεν, οὐδέ τι ἴδμεν·  
 οἵτινες ἥγεμόνες Δαναῶν καὶ κοίρανοι ἥσαν.  
 πληθὺν δ' οὐκ ἀν ἐγὼ μυθήσομαι, οὐδὲ ὀνομήνω·  
 οὐδὲ εἴ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἰεν,  
 φωνὴ δ' ἄρρητος, χάλκεον δέ μοι ἥτορ ἐνείη.  
 εἰ μὴ 'Ολυμπιάδες Μοῦσαι, Διὸς αἰγιόχοι  
 θυγατέρες, μηνοσαίαθ', οἵσοι οὐ πὸ "Ιλιον ἥλθον.  
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσις.

*The Boeotians.*

Βοιωτῶν μὲν Πηνέλεως καὶ Δήϊτος ἥρχον,  
 'Αρκεσίλαος τε Προθοήνωρ τε Κλονίος τε·  
 οἱ θ' "Υρίην ἐνέμοντο καὶ Αύλιδα πετρήσεσσαν,  
 Σχοῦνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,  
 Θέσπειαν, Γραῦάν τε καὶ εὐρύχορον Μυκαλησόν,  
 οἱ τ' ἀμφ' "Αρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
 οἱ τ' Ἐλεῶν' εἰχον ἥδ' "Υλην καὶ Πετεώνα,  
 'Ωκαλέην, Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,  
 Κάπας, Εὔτρησίν τε, πολυτρήρωνά τε Θίσβην,  
 οἱ τε Κορώνειαν καὶ ποιήνθ' 'Αλίαρτον,  
 οἱ τε Πλάταιαν ἔχον, ἥδ' οἱ Γλάσαντ' ἐνέμοντο,  
 οἱ θ' "Υποθήβας εἰχον, ἐνκτίμενον πτολίεθρον,  
 "Ογχηστόν θ' ιερόν, Ποσιδῆιον ἀγλαὸν ἄλσος,

οἵ τε πολυστάφυλον Ἀρνην ἔχον, οἵ τε Μίδειαν,  
Νῖσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόσαν·  
τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστη  
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

510

*The Minyaean-realm: their leaders sons of Ares.*

Οἱ δὲ Ἀσπληδόνα ναῖον ἵδι Ὀρχομενὸν Μινύειον,  
τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱες Ἀρηος,  
οὓς τέκεν Ἀστυόχη, δόμῳ ἀκτορος Ἀξεῖδαο,  
παρθένος αἰδοίη, ὑπερῶν εἰσαναβάστα,  
Ἀρηὶ κρατερῷ ὁ δέ οἱ παρελέξατο λάθρη·  
τοις δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόντο. 515

*The Phokians.*

Αὐτάρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἥρχον,  
νίες Ἰφίτου μεγαθύμου Ναυβολίδαο.  
οἱ Κυπάριστον ἔχον, Πυθῶνά τε πετρήσταν,  
Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520  
οἵ τ' Ἀνεμώρειαν καὶ Υάμπολιν ἀμφενέμοντο,  
οἵ τ' ἄρα πάρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
οἵ τε Δίλαιαν ἔχον, πηγῆς ἐπι Κηφισοῖο·  
τοις δὲ ἄμα τεσσαράκοντα μέλαιναι νῆες ἐποντο.  
οἱ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες·  
Βοιωτῶν δὲ ἐμπληνὴν ἐπ' ἄριστερὰ θωρήσσοντο. 525

*The Locrians.*

Λοκρῶν δὲ ἡγεμόνευεν Ὁϊλῆος ταχὺς Αἴας,  
μείων, οὗτι τόσος γε δσος Τέλαμώνιος Αἴας,  
ἀλλὰ πολὺ μείων ὀλίγος μὲν ἔην, λινοθώρηξ,  
ἔγχειγ δὲ ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·  
οἱ Κῦνόν τ' ἐνέμοντ', Ὁπδεντά τε Καλλίαρόν τε,  
Βῆσσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινάς,  
Τάρφην τε Θρόνιόν τε, Βοαγρίου ἀμφὶ ρέεθρα. 530

τῷ δ' ἄμα τεσταράκοντα μέλαιναι νῆες ἐποντο  
Λοκρῶν, οἵ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

*The Euboceans.*

Οἱ δὲ Εὐβοιαν ἔχον μένεα πνείοντες Ἀβαντες,  
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν,  
Κήρινθόν τ' ἔφαλον, Δίουν τ' αἰπὺν πτολίεθρον,  
οἵ τε Κάρυστον ἔχον, ἡδὲ οἵ Στύρα ναιετάσκον  
τῶν αὐθ' ἡγεμόνευ' Ἐλεφήνωρ, δῖος Ἀρηος, 540  
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
τῷ δ' ἄμ' Ἀβαντες ἐποντο θοοὶ, ὅπιθεν κομόωντες  
αἰχμηταὶ, μεμαῶτες ὀρεκτῆσιν μελίγγσιν  
θώρηκας ῥήξειν δηῶν ἀμφὶ στήθεσσιν.  
τῷ δ' ἄμα τεσταράκοντα μέλαιναι νῆες ἐποντο. 545

*Athens and Salamis.*

Οἱ δὲ ἄρ' Ἀθήνας εἶχον, ἐγκτίμενον πτολίεθρον,  
δῆμον Ἐρεχθῆσ μεγαλήτορος, ὃν ποτ' Ἀθήνη  
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ἔειδωρος Ἀρουρα,  
καὶ δ' ἐν Ἀθήνῃς εἰσεν, ἐψὲ ἐνὶ πίονι νηφὲ.  
ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἵλαονται  
κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.  
τῶν αὐθ' ἡγεμόνευ' νίδος Πετεώ Μενεσθεύς.  
τῷ δ' οὖ πω τις ὁμοίος ἐπιχθόνιος γένετ' ἀνήρ,  
κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.  
Νέστωρ οἶος ἔριζεν ὁ γὰρ προγενέστερος ἦεν. 555  
τῷ δ' ἄμα πεντήκοντα μέλαιναι νῆες ἐποντο.  
Αἴας δ' ἐκ Σαλαμίνος ἄγεν δυοκαίδεκα νῆας.  
[στήσε δ' ἄγων, ἵν' Ἀθηναίων ἰσταντο φάλαγγες.]

*Argolis and the neighbouring places.*

Οἱ δὲ Ἀργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,  
Ἐρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἔχούσας. 560

Τροιζῆν', 'Ηέόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,  
οἱ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν.  
τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,  
καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος νιός·  
τούσι δ' ἄμ' Ἐύρυαλος τρίτατος κίεν, ἵσθεος φώς,  
Μηκιστέος υἱὸς Ταλαιονίδαο ἄνακτος.  
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·  
τούσι δ' ἄμ' ὄγδώκοντα μέλαιναι νῆσες ἐποντο.

Οἱ δὲ Μυκήνας εἶχον, ἔυκτίμενον πτολίεθρον,  
ἄφνειόν τε Κόρινθον, ἔυκτιμένας τε Κλεωνάς,  
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινήν,  
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,  
οἱ θ' Υπερησίην τε καὶ αἰπεινήν Γονόεσσαν,  
Πελλήνην τ' εἶχον, ἡδ' Αἴγιον ἀμφενέμοντο,  
Αἴγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐλίκην εὐρεῖαν.  
τῶν ἑκατὸν νηῶν ἥρχε κρείων Ἀγαμέμνων  
Ἀτρεΐδης· ἄμα τῷ γε πολὺ πλεύστοι καὶ ἄριστοι  
λαοὶ ἐποντ· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,  
κυδιόων, δτι πᾶσι μετέπρεπεν ἥρωεσσιν,  
οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλεύστους ἄγε λαούς.

*Laconia, and the neighbouring places.*

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
Φάριν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,  
Βριτειάς τ' ἐνέμοντο καὶ Αὐγειάς ἐρατεινάς,  
οἱ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἐφαλον πτολίεθρον,  
οἱ τε Λάαν εἶχον, ἡδ' Οἴτυλον ἀμφενέμοντο.  
τῶν οἱ ἀδελφεὸς ἥρχε, βοὴν ἀγαθὸς Μενέλαος,  
έξηκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.  
ἐν δ' αὐτὸς κίεν ἥσι προθυμίησι πεποιθώς,  
ὅτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ  
τίσασθαι Ἐλένης ὄρμήματά τε στοναχάς τε.

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν,

καὶ Θρύον, Ἀλφειοῖ πόρον, καὶ ἔνκτιτον Αἰπύν,  
 καὶ Κυπαρισσήντα καὶ Ἀμφιγένειαν ἔναιον,  
 καὶ Πτελεὸν καὶ Ἐλος καὶ Δώριον, ἐνθα τε Μοῦσαι  
 ἀντόμεναι Θάμυριν τὸν Θρῆικα παῖσαν ἀσιδῆς, 595  
 Οἰχαλίθην ἴοντα παρ' Εύρύτου Οἰχαλιῆσος·  
 στεῦτο γάρ εὐχόμενος νικησέμεν, εἴπερ ἀν αὐταὶ  
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀσιδὴν  
 θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600  
 τῶν αὐθ' ἡγεμόνευε Γερήνιος ἵππότα Νέστωρ·  
 τῷ δ' ἐνενήκοντα γλαφυρὰν νέες ἐστιχώντο.

*Arcadia.*

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύν,  
 Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,  
 οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605  
 'Ρίπην τε, Στρατίην τε καὶ ἡνεμεσσαν Ἐνίσπην,  
 καὶ Τεγέην εἰχον καὶ Μαντινέην ἐρατεινήν,  
 Στύμφηλόν τ' εἰχον, καὶ Παρρᾶσίην ἐνέμοντο·  
 τῶν ἡρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,  
 ἔξήκοντα νεών· πολέες δ' ἐν νηὶ ἐκάστη 610  
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 νῆσος ἐνστέλμους, περάαν ἐπὶ οἰνοπα πόντον,  
 Ἀτρετῆς· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

*Elis and the islands.*

Οἱ δ' ἄρα Βοιωτάσιόν τε καὶ Ἡλιδα δῖαν ἔναιον,  
 ὅσσον ἐφ' Ὑρμίη καὶ Μύρσινος ἐσχατώσα,  
 πέτρη τ' Ὡλεινή καὶ Ἀλείσιον ἐντὸς ἔέργει· 615  
 τῶν αὐτὸς σταρεῖς ἀρχοὶ ἔσταν· δέκα δ' ἀνδρὶ ἐκάστῳ  
 νῆσος ἐποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620

νέες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·  
τῶν δ' Ἀμαρυγκείδης ἥρχε κρατερὸς Διώρης·  
τῶν δὲ τετάρτων ἥρχε Πολύζεινος θεοειδῆς,  
νιὸς Ἀγασθένος Αὐγῆϊάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίοι, Ἐχινάων θ' ἵεράων  
νήσων, αἱ ναϊσιτι πέρην ἀλός, Ἡλιδος ἄντα·  
τῶν αὐθ' ἥγεμόνευε Μέγης, ἀτάλαντος Ἀρρῆ,  
Φυλείδης, ὃν τίκτε διφίλος ἵππότα Φυλεύς,  
δος ποτε Δουλίχιονδ' ἀπενάσπατο, πατρὶ χολωθείς·  
τῷ δ' ἄμα τεσπαράκοντα μέλαιναι νῆες ἔποντο. 625

Αὐτὰρ Ὁδυσσεὺς ἥγε Κεφαλλῆνας μεγαθύμους,  
οἱ δὲ Ἰθάκην εἶχον καὶ Νήριτον είνοσίφυλλον,  
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
οἱ τε Ζάκινθον ἔχον, ἥδ' οἱ Σάρμον ἀμφενέμοντο,  
οἱ τ' ἥπειρον ἔχον, ἥδ' ἀντιπέραπα νέμοντο. 635

τῶν μὲν Ὁδυσσεὺς ἥρχε, Διὶ μῆτριν ἀτάλαντος·  
τῷ δ' ἄμα νῆες ἔποντο δυώδεκα μιλταπάργοι.

*Aetolia.*

Αἰτωλῶν δ' ἥγεντο Θόας, Ἀνδραίμονος νιός,  
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὡλεινον ἥδε Πυλήνην,  
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήσσαν — 640  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νέες ἥσαν,  
οὐδὲ ἄφ' ἔτ' αὐτὸς ἔην, θάνε δὲ ἔσανθὸς Μελέαγρος—  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·  
τῷ δ' ἄμα τεσπαράκοντα μέλαιναι νῆες ἔποντα.

*Crete and Rhodes; with the story of Teleolemus.*

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἥγεμόνευεν,  
οἱ Κνωσόν τ' εἶχον, Γόρτυνά τε τειχιώσσαν,  
Λύκτον, Μίλητόν τε καὶ ἀργινόντα Λύκαστον,  
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιεταώσας,  
ἄλλοι θ', οἱ Κρήτην ἑκατόμπολιν ἀμφενέμοντο. 645

τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,  
Μηριόνης τ', ἀτάλαντος Ἐνναλίφ ἀνδρεῖφόντηγ·  
τοῖσι δ' ἄμ' ὁγδώκοντα μέλαιναι νῆες ἔποντο. 650

Τληπόλεμος δ' Ἡρακλείδης, ἡνὸς τε μέγας τε,  
ἐκ Ρόδου ἐννέα νῆας ἄγεν Ροδίων ἀγερώχων·  
οἱ Ρόδον ἀμφενέμοντο δὰς τρίχα κοσμηθέντες,  
Λίνδον, Ἰγλιντόν τε καὶ ἀργινόντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
οὗν τέκεν Ἀστυόχεια βίῃ Ἡρακληίη.  
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήντος,  
πέρσας ἀστεα πολλὰ διοτρεφέων αἰξῆῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ ἐϋπήκτῳ,  
αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,  
ἥδη γηράσκοντα Δικύμνιον, ὅζον Ἀρηός.  
αἰψα δὲ νῆας ἔπηξε, πολὺν δ' ὅ γε λαὸν ἀγείρας,  
βῆ φεύγων ἐπὶ πόντον ἀπείλησαν γάρ οἱ ἄλλοι  
νίέες νίνων τε βίης Ἡρακληίης.  
αὐτὰρ δ' γ' ἐς Ρόδον ἵξεν ἀλώμενος, ἄλγεα πασχων·  
τριχθὰ δὲ φκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν  
ἐκ Διός, δοτε θεοῦσι καὶ ἀνθρώπουσιν ἀνάσσει.  
[καὶ σφιν θεσπέσιον πλοῦτον κατέχενε Κρονίων.] 670

*The islands.*

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,  
Νιρεύς, Ἀγλαῖης νίος, Χαρόποιο τ' ἄνακτος,  
Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ιλιον ἥλθεν  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεῖωνα.  
ἄλλ' ἀλαπαδὸς ἔην, παῦρος δέ οἱ εἴπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,  
καὶ Κῶν, Εύρυπύλοιο πόλιν, νήσους τε Καλύδνας.  
τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάσθην,  
Θεσταλοῦν υἱε δύνω Ἡρακλείδαο ἄνακτος.  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόντο. 680

## Northern Greece.

Νῦν αὖ τούς, ὅστοι τὸ Πελασγικὸν Ἀργος εναιον,  
 οἱ τ' Ἀλον, οἱ τ' Ἀλόπην, οἱ τε Τρηχῖν' ἐνέμοντο,  
 οἱ τ' ἐλχον Φθίην ἡδ' Ἐλλάδα καλλιγύνακα.  
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἐλληνες καὶ Ἀχαιοί·  
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685  
 ἀλλ' οἱ γ' οὐ πολέμῳ δυσηχέος ἐμνώντο·  
 οὐ γάρ ἦν, ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.  
 κεῖτο γάρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,  
 κούρης χωμένος Βριστῆδος ἡῦκόμοιο,  
 τὴν ἐκ Λυρητσοῦν ἐξείλετο, πολλὰ μογήσας, 690  
 Λυρητσὸν διαπορθήσας καὶ τείχεα Θήβης·  
 καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,  
 νιέας Εὐηνοῦ Σεληπιάδαο ἄνακτος·  
 τῆς δὲ κεῖτ' ἀχέων, τάχα δὲ ἀντιγρεσθαι ἐμελλεν.  
 Οἱ δὲ ἐλχον Φυλάκην καὶ Πύρασον ἀνθεμέντα, 695  
 Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μήλων,  
 ἀγχίαλόν τ' Ἀντρῶν' ἡδὲ Πτελεὸν λεχεποίην·  
 τῶν αὖ Πρωτείλαος Ἀρήιος ἡγεμόνευεν,  
 ζωὸς ἐών· τότε δὲ ἦδη ἔχειν κάτα γαῖα μέλαινα.  
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700  
 καὶ δόμος ἡμιτελῆς· τὸν δὲ ἔκτανε Δάρδανος ἀνήρ,  
 νηὸς ἀπωθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδὲ οἱ ἄναρχοι ἔσαν, πόθεον γε μὲν ἀρχόν·  
 ἀλλά σφεας κόσμησε Ποδάρκης, δῖος Ἀρηος,  
 Ἰφίκλουν νιὸς πολυμήλουν Φυλακίδαο, 705  
 αὐτοκασίγνητος μεγαθύμου Πρωτειλάου,  
 ὀπλότερος γενεῆ· δὲ δὲ ἄμα πρότερος καὶ ἀρείων,  
 ἥρως Πρωτείλαος Ἀρήιος· οὐδέ τι λαοὶ  
 δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἔοντα·  
 τῷ δὲ ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 710  
 Οἱ δὲ Φερᾶς ἐνέμοντο παρὰ Βοιβητῆα λίμνην,

Βοϊβην καὶ Γλαφύρας καὶ ἔκτιμένην Ἰαωλκόν·  
τῶν ἥρχ' Ἀδμήτοιο φίλος πάις ἐνδεκα νηῶν,  
Εῦμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῦα γυναικῶν,  
Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρύστῃ.

715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίνην ἐνέμοντο,  
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζώνα τρηχεῖαν·  
τῶν δὲ Φιλοκτήτης ἥρχεν, τόξων ἐν εἰδώς,  
ἐπτὰ νεῶν ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα  
ἐμβέβασαν, τόξων ἐν εἰδότες ἵψι μάχεσθαι.  
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἀλγεα πάσχων,  
Λήμνων ἐν ἥγαθέῃ, ὅθι μιν λίπον νέες Ἀχαιῶν,  
Ἐλκεῖ μοχθίζοντα κακῷ δλοόφρονος ὕδρον·  
ἐνθ' ὅ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἐμελλον  
Ἀργεῖοι παρὰ νησὶ Φιλοκτήτῳ ἄνακτος.

720

οὐδὲ μὲν οὐδὲ οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·  
ἀλλὰ Μέδων κόσμησεν, Οὐλῆνος νόθος νιός,  
τὸν δέ ἐτεκεν Ρήγην ὑπ' Οὐλῆῃ πτολιπόρθῳ.

725

Οἱ δέ εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
οἱ τ' ἔχον Οἰχαλίην, πόλιν Εύρύτου Οἰχαλιῆος·  
τῶν αὐθ' ἥγείσθην Ἀσκληπιοῦ δύο παῖδες,  
ἱητῆρ' ἀγαθώ, Ποδαλείριος ἡδὲ Μαχάων·  
τοὺς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

730

Οἱ δέ ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,  
οἵ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·  
τῶν ἥρχ' Εύρυπνος, Εὐάιμονος ἀγλαὸς νιός·  
τῷ δέ ἄμα τεσταράκοντα μέλαιναι νῆες ἐποντο.

735

Οἱ δέ Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,  
Ὀρθην, Ἡλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·  
τῶν αὐθ' ἥγεμόνευε μενεπτόλεμος Πολυποίης,  
νιὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς—  
τὸν δέ Πειριθόῳ τέκετο κλυτὸς Ἰπποδάμεια  
ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήντας,  
τοὺς δέ ἐκ Πηλίου ὁσε, καὶ Αἰθίκεσσι πέλασσεν—

740

οὐκ οἶος, ἀμα τῷ γε Λεοντεύς, ὅζος Ἀρηος,  
νιὸς ὑπερθύμοιο Κορώνου Καινεῖδαο·  
τοῖς δ' ἀμα τεσταράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·  
τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοι τε Περαιβοί,  
οἱ περὶ Δωδώνην δυσχείμερον οἰκὲ ἔθεντο,  
οἱ τ' ἀμφ' ἵμερτὸν Τιταρήσιον ἔργ' ἔνεμοντο.  
δος δὲ ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ·  
ονδ' δ γε Πηνειψι συμμίσγεται ἀργυροδίνη,  
ἀλλά τέ μιν καθύπερθεν ἐπιρρέει, ήντ' ἔλαιον·  
δρκου γάρ δεινοῦ Στυγὸς ὕδατός ἔστιν ἀπορρώξ.  
755

Μαγνήτων δ' ἥρχε Πρόθοος, Τενθρηδόνος νιός,  
οἱ περὶ Πηνειὸν καὶ Πήλιον είνοσίφυλλον  
ναίεσκον· τῶν μὲν Πρόθοος θοδὸς ἡγεμόνευεν·  
τῷ δ' ἀμα τεσταράκοντα μέλαιναι νῆες ἔποντο.

*Which were the best horses, and which the best men.*

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἥσαν.  
τίς τ' ἄρ τῶν ὃχ' ἄριστος ἦν, σύ μοι ἔννεπε, μοῦγα,  
αὐτῶν, ἥδ' ἵπτων, οἱ ἄμ' Ἀτρεΐδησιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
τὰς Εῦμηλος ἔλαινε, ποδώκεας, ὅρνιθας ὡς,  
ὅτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον ἔίσας·  
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
ἄμφω θηλείας, φόβον Ἀρηος φορεούσας.  
ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,  
ὅφερ' Ἀχιλεὺς μῆνιεν· ὁ γάρ πολὺ φέρτατος ἦν,  
ἴπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεῖωνα.  
ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσι ποντοπόροισιν  
κεῖτ', ἀπομηνίσας Ἀγαμέμνονη, ποιμένι λαῶν,  
Ἀτρεΐδη· λαοὶ δὲ παρὰ ρήγμανι θαλάσσης  
δίσκουσιν τέρποντο καὶ αἰγανέησιν ιέντες,  
τόξοισίν θ'. οἴπποι δὲ παρ' ἄρμασιν οὖσιν ἔκαστος,  
775

λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,  
ἔστασαν ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων  
ἐν κλισίης· οἱ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες  
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντα.

Οἱ δ' ἄρ' ἵσαν, ὡσεὶ τε πυρὶ χθῶν πᾶσα νέμοιτο. 780  
γαῖα δ' ὑπεστενάχιζε, Διὶ ὡς τερπικεραύνῳ  
χωμένῳ, δτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἴμασσῃ  
εἰν 'Αρίμοις, δθι φασὶ Τυφωέος ἐμμεναι εὐνάς.  
ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
ἐρχομένων· μάλα δ' ὕκα διέπρησσον πεδίοια. 785

*Iris, disguised as Polites son of Priam, addresses the Trojans.*

Τρωσὶν δ' ἄγγελος ἥλθε ποδήνεμος ὡκέα Ἰρις  
πὰρ Διὸς αἰγιόχοιο σὺν ἄγγελίῃ ἀλεγεινῆ.  
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρησιν,  
πάντες ὅμηγερες, ἡμὲν νέοι ἡδὲ γέροντες.  
ἀγχοῦ δ' ὄσταμένη προσέφη πόδας ὡκέα Ἰρις. 790  
εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,  
δις Τρώων σκοπὸς ἔει, ποδωκείησι πεποιθώς,  
τύμβῳ ἐπ' ἀκροτάφῳ Αἰστήταο γέροντος.  
δέγμενος ὁππότε ναῦφιν ἀφορμηθείεν Ἀχαιοί·  
τῷ μιν ἐεισαμένη προσέφη πόδας ὡκέα Ἰρις. 795

*'Enough of words:—marshal the host by tribes.'*

Ω γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,  
ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.  
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
ἄλλ' οὕπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα.  
λίην γάρ φύλλουσιν ἑοικότες ἡ ψαμάθοισιν 800  
ἐρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.  
Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὅδέ γε ῥέξαι·  
πολλοὶ γάρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,  
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

τοῦσιν ἔκαστος ἀνὴρ σῆμαινέτω, οἵσί περ ἄρχει,  
τῶν δ' ἔξηγεόσθω, κοσμησάμενος πολιήτας.

805

*They muster by the Tomb of Myrine.*

"Ος ἔφαθ· "Εκτωρ δ' αὖ τι θεᾶς ἔπος ἡγνοίησεν,  
αἷψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐστεύοντο.  
πᾶσαι δ' ὡτίγυνυτο πύλαι, ἐκ δ' ἐστυντο λαός,  
πεζοί θ' ἵππηές τε πολὺς δ' ὄρυμαγδὸς ὄρώρει.

810

"Εστι δέ τις προπάροιθε πόλιος αἰτεῖα κολώνη,  
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἐνθα καὶ ἐνθα·  
τὴν ή τοι ἄνδρες Βατίειαν κικλήσκουσιν,  
ἀθάνατοι δέ τε σῆμα πολυστκάρθμοιο Μυρίνης·  
ἐνθα τότε Τρῶες τε διέκριθεν ἡδ' ἐπίκουροι.

815

*The muster.*

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος "Εκτωρ  
Πριαμίδης· ἄμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι  
λαοὶ θωρήσσοντο, μεμαθτες ἐγχείγσιν.

Δαρδανίων αὗτ' ἥρχεν ἐνὶς πάες 'Αγχίσαο,  
Αἰνείας, τὸν ὑπ' 'Αγχίσηγ τέκε δὲ 'Αφροδίτη,  
"Ιδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῶσα·  
οὐκ οἶος, ἄμα τῷ γε δύω 'Αντήνορος υἱε,  
'Αρχέλοχός τ' 'Ακάμας τε, μάχης εὗ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπὰ πόδα νείατον "Ιδης,  
ἀφνειοί, πίνοντες ὑδωρ μέλαν Αἰστήποιο,  
Τρῶες· τῶν αὗτ' ἥρχε Δυκάνονος ἀγλαὸς υἱός,  
Πάνδαρος, φ καὶ τόξον 'Απόλλων αὐτὸς ἔδωκεν.  
Οἱ δ' 'Αδρηστειάν τ' εἶχον καὶ δῆμον 'Απαισοῦ,  
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·  
τῶν ἥρχ' "Αδρηστός τε καὶ "Αμφιος λινοθώρηξ,  
υἱε δύω Μέροπος Περκωσίου, δις περὶ πάντων  
ἥδες μαντοσύνας, οὐδὲ οὐδὲ παῖδας ἔασκεν  
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι

825

830

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοια.

Οἱ δὲ ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835  
καὶ Σηστὸν καὶ Ἀβυδον ἔχον καὶ δίαν Ἀρίσβην·  
τῶν αὐθὶς Ὑρτακίδης ἥρχος· Ἀσιος, ὄρχαμος ἀνδρῶν,  
Ἀσιος Ὑρτακίδης, δὲν Ἀρίσβηθεν φέρον ἵπποι  
αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήνετος.

Ἴππόθοος δὲ ἄγε φῦλα Πελασγῶν ἐγχειτιμώρων, 840  
τῶν οἱ Λάρισταν ἐριβώλακα ναιετάσκον·  
τῶν ἥρχος· Ἰππόθοος τε Πύλαιός τ', δῖος Ἀρηος,  
νῦν δύνα Λήθιοι Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήικας ἥγε· Ἀκάμας καὶ Πείροος ἥρωας,  
δοσσον· Ἐλλήσποντος ἀγάρροος ἐντὸς ἔέργει. 845

Εὐφημος δὲ ἀρχὸς Κινόνων ἦν αἰχμητάων,  
νύδος Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,  
τηλόθεν ἔξι Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,  
Ἀξιοῦ, οὐδὲ κάλλιστον ὄντος ἐπικίνδυναται αἰαν. 850

Παφλαγόνων δὲ ἡγεῖτο Πυλαιμένεος λάσιον κῆρο,  
ἔξι Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·  
οἱ δὲ Κύντωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,  
ἀμφὶ τε Παρθένιον ποταμὸν κλυντὰ δώματ' ἔναιον  
Κρῶμνάν τ' Αἰγίαλον τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὅδιος καὶ Ἐπίστροφος ἥρχον,  
τηλόθεν ἔξι Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἥρχε καὶ Ἐννομος οἰωνιστῆς·  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,  
ἀλλ' ἐδάμηη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860  
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς,  
τῆλ' ἔξι Ἀσκανίης· μέμασαν δὲ ἵσμῖνι μάχεσθαι.

Μήσοιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,  
νῦν Ταλαιμένεος, τὰ Γυγαίη τέκε Λίμνη, 865  
οἱ καὶ Μήσονας ἦγον ὑπὸ Τμώλω γεγαῶτας.

Νάστης αὐτὸν ήγήσατο βαρβαροφώνων,  
οἵ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,  
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰτεινὰ κάρηνα·  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870  
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
ὅς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔειν, ἡῦτε καύρη·  
νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμη νπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαιῆφρων. 875  
Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,  
τηλόθεν ἐκ Λυκίης, Μάνθου ἀπὸ δινήεντος.



## NOTES TO THE ILIAD.

### BOOK I.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. μῆνιν Ἀχιλῆος, 'the wrath of Achilles,'—the chief motive and central point of the poem, much of the incident practically turning on this wrath and its consequences ; see, however, *Introduction* (7).

Θεά, the Muse. To call on the Muse meant something in the Homeric times.

[Πηλημάθεω. The genitive of A-declension (masc.) in Homer has three forms : -*ao*, -*ew* (one long syllable), and *ω* (after vowels, as *βορέας*, *βορέω*) ; -*ew* scanned as one syllable.

Ἀχιλῆος. The Homeric declension of nouns in -*eūs* has *η* usually, instead of *e*, before vowels.]

2. οὐλομένην, adj. of participial form, 'destructive,' from stem *δλ-*.

ἔθηκε, 'set,' i.e. 'gave,' 'caused.'

3. Ἄΐδη. [This and Ἄΐδος are irregular (Homeric) cases of Ἄΐδης, as though from a form Ἄΐς.] Hades in Homer means the god of the world below ; afterwards it came to be used also for the place.

4. αὐτούς. *autōs* always in the nom. means *himself*, not *he* ; always when it comes in agreement with a substantive (except δι *autōs* = 'the same') ; and thirdly, when it is emphatic, as it is here, coming first in the clause.

'Themselves,' as opposed to their souls ; for in the Homeric idea a soul was a poor, feeble, shadowy thing, living a faint kind of life in the under-world.

Ἐλάρια (ελ—'take'), 'spoil,' 'prey' (δε not cut off, for probably there is a consonant lost ; see *Notes on Language*, 17).

τῷ δ' ἄμα τεσσαράκον  
Λοκρῶν, οἱ ναίουσι πέ

Οἱ δὲ Εὐβοιαν ἔχον  
Χαλκίδα τ' Εἰρέτριάν  
Κύρινθόν τ' ἔφαλον, -  
οἱ τε Κάρυστον ἔχον, -  
τῶν αὐθὸν ἡγεμόνευν' Ἐ.  
Χαλκωδοντιάδης, μεγα  
τῷ δ' ἄμ' Ἀβαντες ἐπε  
αιχμηταί, μεμαῶτες δρ  
θώρηκας ρήξειν δητῶν  
τῷ δ' ἄμα τεσσαράκον.

Αι

Οἱ δ' ἄρ' Ἀθήνας εἰ  
δῆμον Ἐρεχθῆσ μεγα  
θρέψε, Διὸς θυγάτηρ, -  
καὶ δὲ ἐν Ἀθήνης εἰσει  
ἐνθάδε μιν ταύροισι κα  
κούροι Ἀθηναίων, περι  
τῶν αὐθὸν ἡγεμόνευν' υἱό  
τῷ δ' οὐ πω τις ὁμοῖος  
κοσμῆσαι ἵππους τε κα  
Νέστωρ οἰος ἔριζεν' ὁ  
τῷ δ' ἄμα πεντήκοντα,  
Αἰας δ' ἐκ Σαλαμῆνο  
[στῆσε δ' ἄγων, οὐ' Ἀτ

Argolis a.

Οἱ δὲ Ἀργειος τ' εὐχο  
Ἐρμιόνην, Ἀσίνην τε,

NOTES II.

τι. ι, as there is no ~~acc~~ effect, viz. *τιν*, *τις*, *τι*, *τιν* . . . *τινας*. In Homer verbs were separable, as . . . Even in Attic Greek only after the preposition *τι*, is called 'tmesis' . . . position is often half adverbial *τερόν δ'* . . . 'and laid

*κικηλω*. [The Epic subjunctive is as good as . . . *Notes on Language*, 13. 1].

μή . . . οὐ χρωμεν, 'I . . . leat' might be used in Latin.

πρίν, adverb, 'sooner.'

ἀντισσομεν. [Epic for πρίν, and then resolved again in this phrase with the *acc* going to.]

ως κε (= ως δν) final, 'in . . . , subj. pres. The origin is *νέησαι*, *νέηται*; and *νέη-* in contracted *νέη*. Similia-

τεσσα. Observe that this is it is spelt with two ι. In Homer's time there was a word was pronounced during quick motion, then *st* iota, used *against* in the are *μειχων* for *μεγ-λων*, *ειδοσσομαι*, i. 190, then lengthened again before

τόν. The article in H. ('as here), and Demosthenes we use 'that' for ~~dead~~ 'killed,' and our 'the

l the  
vid.

37. [κλάθι. Aorist imp., from κλάω; formed as though from verb in μ, which is the older form. See 218.]

μεν, Epic for μου.]

ἀμφιβίβηκας, 'protectest.' Chryse and Cilla were towns in the Troad.

38. [Τενέδοιο, old Epic form of genitive in O-declension.]

ἴψι, 'mightily.'

39. Smintheus was a name given to Apollo. Some supposed it was derived from σμίνθος, 'a field-mouse,' as a pest from which the god had delivered them; others from the name of a place.

[τοι for σοι.] χαριέντα, describing the effect (proleptic), 'to gladden thee.'

ἔπι . . . φρεψα, κατὰ . . . ἔκη, tmesis, 25.

41. [κρήνων, lengthened aorist of κραίνω (η for a).—Lang. 8 (d).]

44. Olympos, usually taken to be the Mysian Olympos, or mountain range of which Ida was a part; supposed in the early Greek mythology to be the home of the gods, who lived there in their palace behind the clouds. Later the heaven was naturally identified with the Thessalian Olympos, 9700 feet high, and covered with snow.

κατὰ καρφίων, 'down from the top.'

45. ἀμφιρεφέα. Long for sake of metre.

47. αὐτοῦ, 'himself,' as opposed to his arrows; see 4, Note.

ἥν. [For ἥε, from εἰμι, 'to go.'] Notice the grand simple picture of the god in his wrath: 'He went like the night.'

48. μετὰ . . . ήηκεν [= μεθῆκε], 'he let fly.'

49. Observe the descriptive *twanging* sound of this line.

Compare Vergil, *Aen.* xi. 875, where the trampling gallop of the horses is imitated, and Tennyson's lines—

'The moan of doves in immemorial elms,  
And murmur of innumerable bees.'

50. [οὐρῆις, see 2.]

51. αὐτοῖσι, 'the men themselves,' as opposed to the mules; cf. 4, 47.

βῖλος. Observe that the ο is lengthened before the vowel; see *Language*, 17, where it is shown that ἔχω had a consonant at the beginning originally.

ἔχενεντής is doubtful; but prob. the meaning 'sharp' is right, which is common to all the stem πικ- πεκ-.

54. ἀγορῆνδε. The suffix *δε* is added to express *motion to*. Thus οἰκούδε, 'homewards.' 'Αθῆνα<sup>γε</sup> (= Αθῆνα-δε), 'to Athens.' καλέσσατο. [In Epic the *σ* is often doubled in aor. and fut.] Middle, cf. 13; Agamemnon would actually call the meeting.

55. τῷ ἐπὶ φρεσὶ θῆκε, 'for she put into his heart.' τῷ dative of Recipient, more remotely affected.

57. [Ἔγερθεν. Shorter Epic form of Ἔγερθησαν: compare εἰεν and εἴησαν.]

58. τοῖσι, dative after μετέφη, 'he spoke among them.' μετὰ with the *dative* having (in Epic) the meaning 'among.'

πόδας, accusative of respect.

60. εἰ κεν . . . φύγοιμεν in Attic would be εἰ φύγοιμεν, ἐάν being only found with subjunctive. See *Language* (13).

61. θαμῷ, contracted future.

62. [ἱρεύομεν, 26.]

μάντις ('inspired' person, stem μαν-; cf. μανομαι), foretold by augury; λεπέως by sacrifices to his god; δνειρόπολος by dreams.

64. δ, τι, 'why,' indirect, just as τι, 'why?' in direct questions.

65. εὐχωλῆς, genitive of relation (thing *in respect of which* the anger is).

Compare μέλεος τῶν παθῶν, ἐπιστήμων τῆς τέχνης and the Latin imitations *integer vitae*, *dubius salutis*.

'Angry for prayer or sacrifice' neglected, he means.

66. τελέων, 'perfect,' 'unblemished' for sacrifice. See *Language* (10).

67. εἰ κεν . . . βούλεται, 'if perchance he may be willing,' (i.e. in that hope).

[Βούλεται is Epic subjunctive with shortened vowel; the first and second plural may be thus shortened.]

ἀντιάσας, lit. 'meeting,' i.e. 'accepting.'

68. οὗ (with accent), demonstrative, 'thus.'

70. οὐδεὶς. An instance where the digamma is lost, and the metre is spoiled. οὐδη is from οὐδα, stem οὐδ- = *Fiδ-* = Latin *vid-*. See *Language* (16).

[ἴόντα for later δόντα, part of εἰμι.]

πρό τ' ἔόντα, 'what was before,' i.e. the past.

71. [νήσσων, Epic dative of παῦς.]

ἡγέομαι takes the dative in the sense of 'to guide,' 'to lead the way,' naturally.

εἰσω, in Homer constantly with accusative, if there is motion. The Attic usage is with genitive.

72. οὗ, from οὗ, possessive 'his.'

διό, 'by reason of,' as usual. His prophetic art was the cause of his guiding them.

οὗ, dative of personal pronoun οὗ.

73. [σφιν, Epic dative of σφεῖς, meaning 'to them' simply.]

74. [κελεαί, 2d person from κελομαι. See note on 32.]

75. [ἐκατηβελέταο. See note 1.] Observe -ος long.

76. [ἐρέω, σύνθεο, uncontr. Epic forms for ἐρῶ, σύνθου; δμοσσος, see 54.]

σύνθου, 'take heed.'

77. ή μέν [later ή μὴ], the regular particle in oaths and strong assurances.

80. δέ τε χάστεραι [for χάστηραι, 67]. In Attic would be required δέ with the conjunction.

χέρη, from χέρης, old substantive, 'vassal' (probably from χείρ = 'one who is in the hand of his master'); and χερελων (χειρων) in the comparative.

In Homer the heroes are everything; the common men are nothing; see ii. 337.

81. εἴτε in Homer often means 'even if.' See *Language* (15).

χόλον γε, 'his wrath at least.' The γε emphasises the χόλον, which is opposed to κύρος; see next line.

εἰ—καταπέψῃ (cf. 80) in Attic would have to be ή—καταπέψῃ.

καταπέψῃ. We say, 'Swallow down your anger;' the Greeks said more pointedly still, 'Digest your anger.'

82. κότος is clearly the lasting 'spite,' 'grudge,' χόλος the 'rage.'

83. φράξω, 'to tell.' φράξομαι (*mental* use of middle), to 'ponder,' 'bethink one's-self'; ή, 'whether.'

88. ἐμεῦ λάντρος . . . δερκομένου. The genitive absolute; 'while I live and see the light;' it is of course a threat. 'To see (the light)' is a regular Greek phrase for *living*. βλέπειν is common in this sense.

[ἔμεν, 37.]

89. [κολῆς, Epic for κολαῖς.]

90. 'Not even if thou speak'st of Agamemnon,' because of Calchas' hint, 78.

91. [πολλόν; Epic has both forms, where Attic has only a mixture of the two.]

97. [δεκέα, accusative uncontracted for δεκῆ.]

Observe πρίν here adverb and in 98 conjunction. So in Attic πρότερον . . . πρίν.

98. ἀπό . . . δομέναι, tmesis, 25. The subject is 'they,' the Greeks.

ἀικάτης, 'quick-glancing,' a mark of vigour and youth, 389.

99. ἀπράτην ἀνάποινον, adverbs, 'without price or ransom.'

100. [πεπίθομεν, reduplicated aorist. In the old Epic not only the perfect and present but also the aorist was found often reduplicated. In Attic the perfect is still so; the present in a few verbs; and the reduplicated aorist has disappeared except in ἥγαγον, εἴπον, etc.]

Of Chryse mention has been made, 37.

101. [κατ' . . . ξετο, tmesis, 25.]

103. [μένος, Epic uncontracted genitive.]

φρένες ἀμφιμελαῖαι, 'dark-set heart' (literally 'midriff,' supposed the seat of feeling). The epithet is a constantly recurring one, and describes originally the actual φρήν, *hidden* in the body, and so by natural transference, any hidden feeling, as here μένος, 'wrath.' These constant epithets are common in the primitive style of Homer.

104. [λαμπτεόντωντι. The formation is made thus, -δοντι, -ῶντι, -δωντι. The contraction is resolved, the ο being *assimilated* to ω.]

ἔικτην, originally *FeFik-την*, simplest form of pluperfect dual from stem -*Fik-*, which is commonly strengthened into *Feik-*. The metre here shows the digamma; cf. 70, 79. The commoner form of this perfect is ξουκα.]

105. κακ' δσσόμενος, 'with ill-boding look.'

Observe the *double* superlative πρώτιστα, like 'Most Highest'; so *Il. ii. 228*.

107. φρεσί, 'in thy heart.'

110. οὐ is scornful,—‘forsooth ;’ he quotes their alleged reason, wrathfully incredulous. See *Language* (15).

114. [θεος, Epic genitive for οὐ; so σέθεος, ἐμέθεος, for σοῦ, ἐμοῦ] In Homer it need not be reflexive, as it is later; it may simply be (as here) ‘him,’ ‘her,’ ‘it.’

[χερέων, Epic form for χειρῶν (= χερ-λων). See 80.]

115. οὐ δέμας οὐδὲ φυγή, ‘not in stature (cf. μικρὸς δέμας) nor form.’

117. [έμμεναι (έ-μεναι), Epic infinitive from εἰμι.]

ἢ, ‘rather than.’

119. [ἴω = Attic ὁ; cf. 70.]

ἴουκαν, digammated, from Φικ-. See 104.

120. οὐ μοι . . . ἀλλα, ‘what spoil I am losing’ (literally, ‘is going elsewhere’). μοι is what is called the Ethical dative; the person *interested*, rather than directly *affected* by and depending on the verb.

124. ξυνήια κείμενα πολλά, ‘common store abundant.’ [ξυνήια, formed from ξυνός, ‘common,’ connected with preposition ξύ = κοινός.]

125. τὰ μέν . . . τά. The first τά is relative, ‘which;’ the second demonstrative, ‘that.’ See line 36 and page 34.

126. παλλολογα [πάλιν λέγ- ‘gather’], ‘together again;’ the adjective is proleptic (39); as in English ‘I drank the cup *dry*,’ ‘I shot him *dead*.’ It expresses the *result* of the verb.

128. [αι, Epic for ει; κε, Epic for εν; ποθι, Epic for που. So αι κε = εδν.]

129. [δέμως, Epic for δη.]

131. οὐδητας. οὐδη scanned as one syllable; figure called Synesis, ‘settling together’ of two syllables.

ἀγαθός περ δέν, ‘brave though thou art.’ He uses the stately formality, as Achilles had κίδιστε, 122, with a certain bitterness.

132. νέφ [Epic uncontracted, for νψ], ‘with thy craft.’

[παρελεύσεα, 74, 32.]

136. δραγαντες κατὰ θυμόν, ‘suiting to my mind.’

δητας . . . ητας. δητα with the future expresses purpose, like ητα with the subjunctive; but it is used after verbs of *precaution* and *providing*, which is the idea here.

After this line nothing follows to answer to *εἰ μέν* . . . ; the answer is 'well and good,' to be supplied from the sense. This sudden breaking off is common (where that is to be supplied) in Greek; it is called Aposiopesis (*ἀπο-σιώπησις*, 'becoming silent').

137. [Θέωσι, Epic for δῶσι, vowel assimilated; cf. 104.]

κεν . . . θώμα, 'I will take it.' But the use of the subjunctive with *κεν* makes it a little less peremptory than the future. In Attic Greek either the future is used, or optative with *δύ* ('I will,' or 'I would'): in Epic Greek there is a finer gradation,—Future, Subjunctive, Future with *δύ*, Subjunctive with *δύ*, Optative with *δύ*. See *Language*, 13 (2).

138. [τρέος, Epic for σός.]

139. κεν κεχολάστεται. See note on 137.

δν κεν ἵκωμα, the regular Indefinite Construction (see *Language*, p. 38 (δ)); 'whomsoever I come to.'

141. [έρύστομεν, Epic for -ωμεν, see 67.] It is the hortative subjunctive, 'Let us draw,' 26.

142. ἐν . . . ἐς . . . δύ (for *δύα*), prepositions separated from the verbs (tmesis, 25) and used adverbially.

ἀγέρομεν . . . θεόμεν (26) . . . βήσομεν are all aorist subjunctive.

144. εἰς . . . ξένω, 'and let one wise man be chief.'

148. ὑπέδρα λέσνη, 'with scowling glance.' [ὑπέδρα is from ὑπό- δρα = δρακ-; and so is a most descriptive word, 'looking under.']

149. ἀναιδένη ἐπιειμένη, 'clothed with shamelessness.' (ξυννυμι can take double accusative of the person and the dress; hence the passive can have accusative of the dress, as here.) For form *ἐπιειμένη* see *Language* (16).

150. τοι—ἴκεσιν. A not unnatural double dative, the verb 'obey' having relation both to the command and the commander.

The same occurs in Latin, in the phrase 'dicto audientes esse alicui.'

πειθηται, 'how can a man obey?' The deliberative or dubitative subjunctive, common in Attic too. But see *Language* (13).

152. [ἥλυθον, Epic for ηλθον.]

153. μαχησόμενος. [Epic varied form for *μαχεσ-*, in Attic contracted to *μαχούμενος*.]

Observe -ος long for metre's sake ; see *Introduction*, notes on the metre.

μοι, ethic, 120.

154. οὐδὲ μὲν [in later Greek μήν after οὐδέ, 77], 'nor indeed.'

155. Φθεῖ, part of Thessaly celebrated as Achilles' home.

158. δῆρα σὺ χαίρης, 'that thou mayst rejoice,' not 'mighkest,' as one might expect after ἐσπέμεθα, because the end was not yet attained. The sequence is thus varied for a clear purpose (*χαίρης* for *χαίρουσι*), as is often the case.

159. 'To have the face or eyes of a dog' is (in Homer) to be utterly shameless.

160. τῶν, rel. 36. Genitive of reference or relation ; cf. 65.

162 [vles, Epic variant form with vlos (which alone appears in nominative singular).]

163. οὐ μὲν = μήν, 154.

164 διπόντε [Epic for διπότε] πέρσωσι, 'whenever they plunder.' Indefinite subjunctive, without δν, as often in Homer. See *Language*, 13 (6).

165. 'The most part of furious war my hands accomplish.'

166. ἐπει τε κάμω, 'whene'er I am weary' (indefinite subjunctive, 139).

169. Φθην-δε. The δε is 'to,' expressing motion ; cf. Αθήνα-δε for Αθήνας-δε.

170. [έμεν. έ-μεν, Epic infinitive for έ-ε-ναι.]

σ', for σοι.

171. Subject of διφύξειν is 'I.'

173. θυμὸς ἐπέσσυνται, 'thy heart is eager.' (ἐπέσσυνται, perfect passive of ἐπισεύνω.)

174. [έμετο, Epic varied form of genitive of ἐγώ.]

175. κε τιμήσουσι. Note on 137.

[μητέτο, Epic nominative for μητέτης. Compare Latin form, *pœta* = *poëtis*.]

He says that Zeus will honour him ; but he knows not what Zeus has in store for him afterwards.

176. [έσσον, Epic for ει.]

180. [στέθεν, Epic form for σοῦ.]

184. κ' ἄγω, 'I will bring,' subjunctive ; cf. 137.

187. 'To fancy himself my equal, and rival me openly.'  
[δμωθήμεναι, Epic for δμωθῆ-ναι.]

188. Πηλεύν, another form of Πηλεύθης.

189. λαστον [Governed by ἐν, *en* being dative of recipient], 'shaggy,' 'hairy;' supposed a mark of manly strength.

191. τοὺς μέν, 'the others.' ὁ δέ, 'but *he*,' with a slight emphasis, as there is no need to have the subject expressed.

The optatives are deliberative; optative because μερμήρειν is historic, according to the regular sequence of moods. [See page 44, (3).]

ἀναστήσειν, lit. 'remove,' *i.e.* 'scatter.'

193. εἰος, for ἐως, 'whilst.' (It is sometimes written ἐως here, but clearly the metre requires εἰος.)

194. θάκεο, imperfect, 'began to draw;' he never finished it, 219.

ἡλθε δ'. This δ' is sometimes added superfluously to the principal verb, after dependent sentences. See PARTICLES, *Language* (15).

195. πρὸ . . . ἡκε, tmesis, 25.

197. κόμης, 'by the hair.' Perhaps genitive of attachment, like ἔχομαι τῇ ἀλπίδος.

200. [φάσανθεν, Epic for ἐφάνθησαν.] 'Shone;' cf. 57.

201. 'And lifting up his voice (φωνήσας), he spoke winged words to her.' [*μω*, Epic personal pronoun.]

204. τελέσθαι, 'will be fulfilled.' Middle form, with passive meaning.

205. ἡς [aīs, 179], from ὁς or ἔος, 'his own.'

ἀν δλέσσηγ, 137. ὑπεροπλι-ησι, *i* long, for metre's sake. 'For his pride soon shall he die.'

207. [αἴ κε, 128. πιθηκαι, 32.]

211. 'But with words (not with deeds, μηδὲ ξίφος θάκεο), right well revile him, as indeed it shall come to pass.' [ἴστεται, Epic for ἔσται.] (Or perhaps simpler, 'how it shall be.')

ὁς ξέτεται περ is a little obscure, but means 'Achilles may talk about the injustice, and protest in words, for justice shall be done him,' and so is practically explained in the next three lines.

[The commoner explanation, 'however it may happen,' *i.e.* 'with what words you please,' the Greek will hardly admit.]

214. [ὑβρίος, Epic for ὑβρέως; common with *i*-nouns.]

ἴσχεο, other form of ἔχ-, 'refrain.'

216. σφωτέρον ἔπος, 'the word of you two,' Athene and Hera. εἰρύσσασθαι. There are three forms—βύομαι, ἔρύομαι, εἰρύομαι, meaning strictly to 'draw to one's-self,' and so to 'guard,' 'keep.'

217. καλ . . . περ κεχολωμένον, lit. 'even being wroth,' i.e. 'though wroth.'

[*ds*, 68.]

218. δες κε—ἐπιπειθῆται, 139, and *Scheme*.

μάλα τ' ἔκλυον. The *τε* is a kind of enclitic demonstrative, 'him then they hear.'

ἔκλυον. (1.) *Form*.—The present, κλύω, does not occur in Homer, only this tense (with κλύθι and κέκλυθι), which is best parsed not as imperfect but as aorist. (2.) *Meaning*.—The aorist is used where we should use present, to describe a habit. It is called habitual or gnomic aorist.

219. ἦ, 'he spake;' old verb ἦμι (which is also found). ἦ is still found in Attic Greek in the Epic formula, ἦ δ' δε, 'said he.' [= Latin *a-dic*.]

σχέθε, 'held.'

221. Οὐλυμπόνδε, 54.

βεβήκε, pluperfect, 'was gone.'

225. κυνός, 159.

'The heart of a deer' requires no comment. These vivid comparisons are in the true simple style of Homer.

226. πόλεμον. ο long; the stress of the foot (arsis) comes on it. Also there is a lost consonant. See *Language* (17).

228. τὸ δε τοι κήρ εῖδεται εἶναι, 'that seems death to thee,' scornful.

230. 'To take (his) gifts away, whosoe'er,' etc. The antecedent is easily supplied. εἰπη, indefinite without *τιν*, 164.

232. ἢ γάρ, 'for surely else.' 'Else' has often to be supplied in Greek.

233. ἐπὶ μέγαν. Vowels are often lengthened in Homer before liquids. The voice can *dwell* so easily on liquids. See *Language* (18) *b*.

235. ἐπειδὴ πρῶτα, 'after it has once. . . .' The simile is imitated, Vergil, *Aen.* xii. 206.

238. οἱ τι . . . εἰρήταται, 'who guard the laws by charge from Zeus.' For θέμιστες, see note on ii. 206.

[εἰρήταται is perfect, for εἰρήνηται; the α for ν is regular in Ionic dialect.]

243. πίπτωται, indefinite. See *Language*, p. 41, (6).

244. δ τι', 'that.' δ for δτι, as Homer often uses it. The vowel cut off is ε, not ι; the ι of δτι is never elided; δ τε, like οι τε, 238. The τε enclitic, and may be said to have no meaning.

245. ποτὶ = πρός.

248. Pylos, on west coast of Messenia, close to the island of Sphacteria, the scene of a famous incident in the Peloponnesian War, and also of the battle of Navarino.

250. 'For him already had two generations of men perished, who before with him were born and reared, . . . and he ruled among the third.'

μερόπιται, a doubtful word, probably means 'mortal' (according to others 'greedy': less likely).

[The old derivation μερ- δπ-, 'articulate-speaking,' is improbable, both in origin and meaning, and the best authorities now give it up.]

251. [ἔφθιται, Epic for ἔφθιτο, pluperfect passive, φθίνω; cf. 238.]

οι, governed by δμα.

[τράφεν (strong aorist passive), 57.]

τράφεν τὸ δ' ἔγινοντο. In the wrong order. So in *Od.* v. 264 he says, 'having dressed and washed;' iv. 208, 'at his marriage and birth;' xii. 134, 'his mother having reared and borne him.'

It is the right order to one *looking back*.

252. τρόπατος. So we find τρώτιστος, δεύτατος, ἐβδόματος, δυδότατος. See *Language* (7).

256. [κε-χαρ-οι-ατο, reduplicated aorist optative; stem, χαρ-(χαρω).] Termination -ατο for -ντο, see 238.

257. 'If they learned all this tale of your strife.' Genitive (dual) of relation, depending rather on τάδε than on πνθολαρο.

258. περι, in its old sense, 'above;' 'above the Greeks in counsel and in war.' βουλήν, accusative of respect, and μάχεσθαι infinitive of explanation, defining *in what* he was superior.

262. [ἀνέρας, Epic for ἀνδρας.]

τεθωμαί, very like a future,—'nor can I ever see.' See *Language* (13).

266. κάρτιστοι = κράτιστοι.  $\rho$  has a tendency to change places with its vowel; cf. βραδ- βαρδ-, θρασ- θάρσ- (metathesis).

267. [*ἴσταν*. Simply unaugmented *ἴσταν*.]  
μέν = μήν, 154.

268. φήρ [Aeolic form for *θήρ*, compare Latin *fer-a.*], 'a beast.'

The 'mountain-beasts' were the Centaurs, who were so called from the wild life they were supposed to lead in the Thessalian hills. The story was that the *Lapithae*, a powerful tribe who lived near under a king Pirithoos, invited the Centaurs to Pirithoos' wedding feast; but the latter attempted to carry off the women, and so a battle arose in which the Centaurs were worsted and expelled from their homes. In later times they were conceived as half men and half horses, and are so represented in the sculpture on the frieze of the Parthenon, now in the British Museum.

The heroes in 263, 264 are all Lapithae.

269. καὶ μὲν = καὶ μήν. So again, 273.

271. κατ' ἑμ' αὐτόν, 'by myself,' i.e. in single combat.  
κενοιοιτ is clearly the Centaurs.

272. μαχέοντο,—for there are both forms, *μαχέ-ομαι* and *μαχ-ομαι*, 267.

273. [*ξένιεν* for *ξνν-λεσαν*] 'Listened to my counsels.'

274. [*ῆμμες* for *ἡμεῖς*.]

275. περ ἑάν, 'even being,' i.e. 'though thou art.' In Attic καὶ περ. See 217.

277. Πηλεύ-θη ἔθελ' ἔ-ριζ-. The -δή έ- becomes one syllable by uniting in pronunciation; cf. βουλέων, 273; and 131 (synizesis) [*ἔριζ-μενα*, Epic infinitive for *ἔριζ-ειν*.]

278. ἔμμορε, perfect of *μείρομαι*, root *μερ-* *μαρ-*, 'has for his portion.' Cf. *μοίρα*, 286.

τιμῆς is genitive partitive.

'A king's portion is not equal honour,' i.e. he must have more.

280. [*ἴσταν*, 176.]

282. [*τεόν*, 138.]

283. αὐτάρ, etc., 'ay, I beg thee abate thy anger toward Achilles.'

'Αχιλλῆ- μεθέμεν, i long; cf. 233. [*μεθέμεν* = *μεθεῖνας*.]

284. ἔρκος πολέμοιο, 'defence against war' (objective genitive).

286. [ἴειτες. The stem is *-Fē-*, 108. The aorist from this stem is reduplicated, *e-Fē-Fē-or*, and when the digamma disappeared it became *ē-eī-or*, two of the *e*'s contracting. This is the only way of accounting for the *eīr-* in the other moods.

κατὰ μοῖραν, lit. 'according to the portion,' i.e. 'according to what is fit,' 'duly.'

287. [ἔμμέναι, 117.]

περὶ, in its early sense, 'above.'

288. [κρατέειν, uncontracted for *κρατεῖν*. πάντεσσι for πᾶσι, 71.]

289. τι', 'some one,' 'many a one;' meaning chiefly himself.

[δέω = οἶμαι.]

290. [μιν, 201. ἔβντες, 70.]

291. τοῦνεκα, 'therefore,' = τοῦ ἔνεκα, 'for the sake of that.'

προθέουσι, 'rush forward.' Observe the plural *προθέουσι*, with neuter δρεῖδεα.

The whole line then means: '[If the gods have made him a warrior] On that account do taunts rush forth for him to utter?' i.e. 'is he to insult us at his will, because he is a fighting man?'

This is better than to assume, as Liddell and Scott and others do, another verb *προθέω*, 'to put forward,' 'to permit:' for the sense is strained; there is no sign of such a verb elsewhere; and *προθέω* in the sense of 'rush forward' is a regular Homeric word.

293. οὐτιδανός, 'worthless' (*οὐτις*).

294. [δέττε, Epic for δέτι.] The subjunctive is indefinite; see 139.

295. [ἐπιτελλεο, 76.]

296. Achilles repeats this sarcastically from Agamemnon's mouth, 289.

302. εἰ δ' ἄγε μήν πειρήσται, 'come now, try.' A common formula in Homer, the *ei* being probably not *ei* 'if,' but an interjection, 'come then,' 'up,' 'quick,' or something of the kind.

[γνώσται, 137.]

303. ἔρωήσαι (One of the numerous derivatives from stem *SRU-*, 'to gush'), 'shall flow forth.'

305. ἀν-στήτην [ἀνά often loses its *α* in composition in Epic], 'stood up.'

306. ἔστας, 'even-built.' [A peculiar Homeric feminine of *ἴσος* 'equal,' with an additional vowel.]

307. *οἰς*, from *δι-*. [Originally *σῖος* (of which another form, *σῖός*, is found, see 534) = Latin *suis*, *F* vanishing, *σ* becoming aspirate.] Possessive, 'his own.' MenoitiaDES is Achilles' friend Patroclos.

308. [ἀλαδε, 169.]

309. *ἐσ-Ικρινε* (tmesis, like *ἐσ-βῆσε*), 'he chose twenty rowers into it.'

ἐκατόμβη (ἐκατόν, 'a hundred,' *βο-*, 'ox,'), 'a sacrifice (originally) of a hundred oxen.' Often used for any large sacrifice.

310. *βῆσε*. Homer uses the weak aorist for 'made to go' (for which, later, they used another word, *βιβάζω*).

311. *ἐν δι*, adverbial, 'and among them.' *πολύ-μητις*, 'wily, is a constant epithet, 103.

313. *ἀπολυμάνεσθαι*, 'to purify themselves,' (*λῦ-μα*, properly 'that which is washed,' 'washing,' 'filth'); for they also were under the god's wrath for Agamemnon's trespass.

316. *ἄτρυγέτοι*, 'barren' (ἀ-, 'not,' *τρύγη*, 'ripe fruit'); constant epithet of sea, as opposed to the land.

317. *ἀλισσομένη περὶ καπνῷ* seems to mean 'rolling round in the smoke,' the *περὶ* being used loosely.

321. *οἱ*, 'to him.' Not confined to reflexive (*νιστί*) as it is in Attic. [ἴσταν, 267] Observe the mixture of dual and plural; and again 332. The verb may always be either.

*δτρηρός*, 'active,' 'nimble;' compare *δτρύνω*.

323. 'Take her by the hand and bring.' *χειρός*, for genitive, 197.

324. [Θέηστ, longer form of *δῖστ*, 129. Epic 3d singular subjunctive aorist.] For the rest of this line, see 137.

325. *βίγνον*, 'more terrible,' literally 'shuddering,' as though formed straight from noun-stem *βίγ-*. So we find in Homer *κτήδιστος*, *κύδιστος*, *θλέγχιστος*, see ii. 285. The word gives a very vivid force to the line.

326. See 25.

327. *ἀέκοντε*, 'loth,' naturally; it was an odious office.

331. *αἰδομένω*, 'ashamed,' takes accusative of the person *at* whom the shame is felt, like *φοβοῦμαι*. [Epic for later form *αἰδέομαι*.]

332. [ιρέοντο, Epic bye-form of ἐρ-ομαί, 'I ask,' 272.]

333. ὁ ἔγρα. Observe the *hiatus*, as it is called, the two open vowels coming next each other. It seems commoner in Homer after first foot than elsewhere; see, however, 569. It is, of course, quite a different case from those where a consonant has been lost (532).

334. Observe the royal courtesy of Achilles towards the heralds, who are both sacred in person ( $\Delta$ ιός δῆγμελος) and innocent of offence toward him.

336. [θ, Epic relative = δς. σφῶι, 'you two,' uncontracted.]

337. Πατροκλῆς and Πάτροκλος, two forms of the name, both used. He was the hero friend of Achilles. On their friendship much of the story turns.

338. [ερθεῖν, 'to them two,' uncontracted.]

339. πρός, in its early sense, 'before'; so it is used in adjurations always: πρὸς θεῶν, 'by the gods.'

340. τοῦ βασιλῆος ἀπηνός, 'that king so cruel.' The article still with its old demonstrative force, so that the adjective and substantive can be inverted in order; cf. ii. 275. See *Language* (11).

ἀπηνής, 'harsh,' 'rough.'

δὴ αὐτέ, 130.

341. γένηται, after ει, 81.

342. γάρ. Observe a long before vowel for metre's sake; but there is perhaps a trace of lost consonant; see page 51 (17).

343. 'To look before and after.' A natural simple phrase for prudence.

344. μαχέοντο. Observe the optative (remote) instead of subjunctive (near) in the final clause, after primary tense οἴδε. Homer uses this when the principal verb is *negative*, and so the purpose *imaginary* and *more remote*. (*Odyssey* ii. 53.)

348. κε-εν, 'went.'

349. νόσφι λιασθεῖς, 'turning aside, apart from.'

351. ἥρήσατο, 'he prayed' [ἀρδ-]. His 'dear mother' was Thetis, the sea-goddess, who dwelt at the bottom of the sea with her father Nereus.

352. μινυθέδιον, 'short-lived.' (μιν-, 'small'; cf. *minor*, μινύθω, etc.)

353. 'Honour surely Olympian Zeus should have pledged to me.'

[*δφελλε*, Epic for *ἀφελε*, from *δφελω*.]

*ἔγγυαλίω*, from *ἔγ-γυν*, 'a pledge.'

359. *ἴότε*, 'like'; *δμιχλη*, 'a mist.' A good comparison for the goddess rising swift and silent out of the sea.

361. *κατέρεξεν*, 'stroked,' 'pressed.'

*ἴτος τ' ἔφατ' ἔκ τ' ὄνδρας*, 'and spoke, and called him.'

362. *σε φρένας*, double case, the part and the whole (Nearer Definition), like *ποῖόν σε ἔπος φύγεν ἔρκος δδόντων*.

363. [*εθομεν*, for *-ῶμεν*, 141.]

365. [*ιδνη*, Epic varied form for *ειδνη*. The *lθ-* is only in the *feminine* of participle, but it is also well known in *ιδμεν*, *ιδμέναι*.]

366. *Θήβην*, city of Eetion, father of Hector's wife Andromache, probably in Mysia, not far from Ida.

368. *δάσσαντο*. *δαι-*, 'divide.'

371. From here to 380 is repetition. See 12 *sqq.*, 22 *sqq.*

383. *ἐπασπόντεροι* (*ἀσσον*, 'nearer'), 'one upon another.'

τὰ 84, 'and they,' demonstrative.

384. [*δμη*, Epic for *ημην*.]

385. *θεοπροπίας*, 'prophecies' (derivation doubtful).

*ἴκατοι*, 'of the far-shooter,' Apollo, of course. There are various forms of the word, *ἐκτίθολος*, *ἐκατηθελέτης*, etc.

386. *ιλά-σκ-εσθαι*, 'to propitiate' (*ιλαος*).

387. *Ἀτρείωνα*, another form of the patronymic *Ἀτρείδης*.

388. *δ*, masculine relative; see 336. See *Language* (11).

Perhaps the heavy rhythm *ἡτείλησεν μύθον* is intentional, to suggest his wrath and sullenness.

389. *ἐλικώτες*, 98.

390. Of Chryse we have heard, 37. *ἄναξ* is Apollo.

391. *νέον*, adverb, 'but now.'

[*ἴ-βα-ν*, simplest Epic form of third plural aorist, consisting of augment, stem (*βα*) and *ν*.]

393. *περίσχεο παιδὸς ἔησ*, 'protect thy noble son.' It is quite like the simplicity of the heroic times that the heroes should speak of themselves as heroes.

394. For long *a*, see 233. Compare also *ἐν μεγάροισι*, 396.

397. 'I heard thee boasting, when thou saidst . . . .' Observe the primitive style.

[*ἴψηθα*. Note the suffix *-θα* attached on to second person. In Attic we still find it in *ἥσθα* and *ἀσθα*.]

399. [μιν, 201.]

400. These three gods are now favouring the Greeks. So Achilles naturally mentions their rebellion when he wishes Thetis to pray for favour to Trojans.

402. *ἄχ'* (before aspirate) is *ἄκα* [Epic adverb from *ἄκος*], 'quickly.'

403. The notion that the gods and men had different names for persons and things, which occurs several times in Homer, probably was a primitive attempt to account for the existence of two names, one the older and perhaps almost obsolete, the other current in common speech. (Ameis. *Od.* x. 305.) See ii. 813.

404. *οὐ*, 'his,' reflexive possessive, 307.

*πατρός*, Poseidon.

406. *ὑπέβασαν*, for the quantity, see 33.

407. [γούνων, Epic form from simpler stem *γορ-* or *γουρ-*, equivalent to Attic *γονάτων*.] For case, see 197.

408. *ἐντὸς . . . ἀρῆσαι*, 'to aid,' tmesis, 25.

409. *τοὺς δέ . . . Ἀχαιούς*, strictly an apposition, 'and them, the Greeks.' See *Language* (II).

*κατὰ πρύμνας*, 'by the sterns,' i.e. on the shore, by the ships which were beached prow outwards.

[*θλοια*, Epic weak aorist, rare with liquid verbs.]

410. *ἐπαίρωνται*, 'have joy of their king,' bitter irony, of course.

412. *ἥν διτην*, 'his folly.'

*δι τ'*, 244.

414. *αἰνά*, adverb, 'terribly,' i.e. 'why did I bear and rear thee thus for woe?'

415. *ὅφελες ἥσθαι*, lit. 'thou oughtest to have sat,' i.e. 'would that thou wert sitting,' a wish, and so introduced with *αἴθε*, 'O if . . .' The expression is thus quite natural, though not strictly logical.

416. *αἴσα*, 'thy portion' (*ἴσος*). *μινυνθα*, 'for a short while' (understand 'is'). *δῆν*, 'for long.'

a-. Long before δῆν, because δῆν was probably originally δῆπ. It is long also before δηρόν for the same reason.

417. δίγυρός, 'wretched.'

418. έπλεο, stem έπλ-. This clipping of the stem-vowel is called 'syncopating,' the tense being the 'syncopated' aorist.

τῷ, 'therefore.' Lit. 'by that.'

423. Oceanos, the fabled water that girds the earth, according to the simple conception of the Homeric times. The Aethiopians lived near the edge of the world, and therefore close to Oceanos. In *Odys.* i. 23 Homer calls them 'furthest of men,' and says they were 'divided into two, one tribe toward the setting, and one the rising sun.' They are 'blameless,' perhaps, because they live so far off.

μερά, with accusative; originally 'to the midst of,' 'to join,' 'to see,' as here.

424. χθιζός, 'yesterday' (later χθές).

κατά, 'on ground of.'

426. χαλκο-βα-τής, 'brazen-paved.'

δῶ, curious short form of δῶμα, 'house.'

428. [ἴθήσετο, strange Epic form with the ε of the strong aorist, and the σ of the weak aorist. So we find δύσετο, οὔσε, etc.]

429. γυναικός, 'for a woman,' 65.

430. βίη δέκοντος, 'in despite of him so loth.'

433. The parts of the ship were:—Ιοτός, 'mast;' Ιοτοδόκη, 'mast-stand' (a kind of trestle); Ιοτίον, 'sail;' πρότονον, 'stays' (ropes supporting and fixing the mast); εύναν (lit. 'beds'), 'the stones for mooring;' πρυμνήσια, 'the stern cables,' fastened to the stones which served for rude anchors.

436. ἐκ- in these lines belongs to the verbs.

438. βῆσσαν, 310.

'Απόδλλων. a long.

444. Ιλασόμεσθα (ο for ω, 141), 'propitiate.' (Ιλαος, 'propitious.')

449. The sacrificer took barley grains whole (οὐλαῖ), roasted and mixed with salt (*mola salsa* in Latin), and poured them (χέω) on the victim's head as a preliminary sacrifice. Hence this substance was called οὐλόχυνται.

451-2. 37-8.

453. ήμέν—ήδε, 'as—so.'

454. ἀμέ. *e* long before liquid, 233.

ίψαο (ίπτομαι), 'press hard.'

455. 41.

459. The order of the sacrifice is—(1.) They bring the beasts to the altar (447); (2.) They wash their hands, and sprinkle the salt and grain (449, 458); (3.) They draw back the victim's head and cut the throat, and flay it (459); (4.) They cut out the thighs, covered them with double fold of fat, and laid slices of the meat over (461); (5.) The fire was then set ablaze to burn the thighs, and libations of wine poured on it (462). Then the rest of the meat was sliced and roasted and eaten.

αἴρουσαν (formation doubtful). 'They drew back' the victim's head, to cut its throat more comfortably.

461. διπλοχ-, 'two-fold.' [It is an irregular accusative singular of διπλοχος, as though from διπλυς, and agrees with κυλισην.]

ώμο-θετ., 'raw . . . place' (to put raw flesh upon).

462. [σχύλης, Epic dative, 179.]

αἴθ-οψ, lit. 'with burning face,' 'glowing.' An imaginative word used regularly with οἴνος; also of copper and of smoke.

463. πεντάβολα (δβελός), 'five-pronged forks.'

465. μιστυλω, 'to slice.'

467. [τετόκοντο, reduplicate aorist of τεύχω, stem τυκ-, 'make'; cf. τέκτω, τίκτω, τύξον, etc.]

468. οἰση, 'fair, all partaking equally.'

469. οἴς οἴον έντο [έτηημι], lit. 'they had let go desire,' i.e. 'had sated their desire.'

470. ἀπ-στέφ., probably in a primitive sense of 'press,' and so 'fill' (the genitive being therefore used of *fullness*); and from this the common meaning of στέφω, 'to crown' or 'tie,' is derived.

471. ἐπάρχεσθαι is a special term, describing the offering the first drop of wine to the gods before drinking.

474. μελποντες, active,—'hymning' the far-shooting god, Apollo.

477. ήμος, old adverb of time, 'when.'

ήριγνεται, 'early born.'

479. ἵκμενος, 'favourable.' (*ik-*, 'come ;' probably the primitive idea of wind 'coming.')

481. πρῆσεν (*πρῆθω*, 'to blow out').

482. στερρῷ, 'with the keel,' *i.e.* the keel made the waves roar.

483. διατρήσσω (for *-πρασ-*), 'accomplishing.'

486. ἔρματα, 'props.'

489. νίστα. Some people read *Πηλήσος*, and make *νίστα* with a short *ε*; it is better to scan *Πηλέός* two syllables (synthesis).

490. παλ-έσκ-ετο, 'go continually.' The addition of this syllable, *-εσκ* or *-εκ*, to the stem gives in Greek a notion either of 'habit,' as here, or of 'becoming,' as in *γηρά-σκω*, and in Latin *viresco*, *rubesco*, etc. The form is called *inceptive* or *inchoative*, which describes only the second use; *frequentative* is rather the name for this use.

493. ἐκ τοῦ, 'from that,' a perfectly simple phrase instead of an adverb.

494. [*-σαν*, simple Epic form, composed of stem and termination, instead of full *γέσαν*.]

495. ἐφερμένων. Pronounced as three syllables; cf. i. 130 (synthesis).

496. ἀνεβάσθητο. [Mixture of strong and weak aorist, see 428.] The verb properly means 'rose up,' and the construction with the accusative *κύμα* is rather loose: the sense is clear, 'she rose *and left* the wave.'

498. εὐρώνω (from *δψ*, 'voice'), 'wide-thundering.'

501. ἀνθερέων, 'chin.' The gesture was a primitive sign of entreaty.

505. ἀκυρορέτατος ἀλλων, 'swiftest of fate as compared with the others' (like the genitive with comparative), *i.e.* 'swifter to die than others.'

509. τόφρα . . . δόφρα, 'so long . . . until.'

510. δόφιλαν τιμῆ, 'to make great with honour.'

¶ Not reflexive, 321. For the seeming hiatus, *τέ* *έ*, see *Language*, 16.

511. νεφεληγερέα, 'cloud-gathering.'

[The form is Epic nominative, having dropped the *s*, and may be compared to *poeta*, *pirata*, the Latin forms of *poetūs*, *piratūs*.]

512. *ἀκέννων*, 'still.' (The stem appears in *ἀκέομαι*, *ἥκα*.)

513. *ἔχερο*, 'she clung.'

*ἔμπεφνον* [Strong form of perfect from *φυ-*], lit. 'grown fast to,' a strong but quite simple metaphor.

514. *νημαρτής* (*νη*, negative *ἀμαρτ-*), 'without fail.'

*κατά-νευτον*, 'assent.' Lit. 'nod down;' a natural transference of meaning.

515. *ἀπό-ειπε* (not *ἀπειπε*, for the digamma is before *ειπ-*; see *Language* (16)).

οὐ τοι *ἔτι δέος* (*ἔτι* understood with *ἔτι*), 'there is no fear upon thee,' i.e. 'thou hast nought to fear.'

For long *ει* before *δέος*, see 33.

518. *λογύνα ἔργα* (verb understood), 'there will be sore trouble.'

ἢ *τε*, 'in that,' 'for that,' 244.

520. *καὶ εἴτες*, 'even as it is,' 'even now.'

522. *ἀπόστιχε* (aorist of *στειχ-*, stem *στιχ-*), 'depart.'

523. *μελήσεται*, 'shall be my care;' usually active *μελήσει*. (For the use of future with *κε*, see 139, note on 137.)

524. εἰ δέ *ἄγε . . . κατανεύσομαι*, 302.

526. οὐ γάρ *ἔμδν . . .*, 'for no (words) of mine can be recalled or can deceive, or fail of fulfilment,' etc.

The substantive with *ἔμδν* is wanting, but practically its place is supplied by the relative clause *ὅ τι κεν . . . κατανεύσω*.

528. *ἔτι* with *νεθεῖ*, tmesis.

529. *ἔπερρόσαντο* (*ἐπιφρόνωμαι*, SRU-), 'flowed,' 'waved.'

530. (*κρατός*, a long, genitive of *κάρα*. *κράτος*, a short, 'strength.')

531. [*διάτριψαν*, Epic aorist passive from *διατρίψω*, bye-form of *διατέμνω*, 'to part or separate.' The stem of *τέμνω* is *ταμ-* or *τμα-*, and from that a secondary stem, *τμαγ-*, is formed. For *-εν* instead of *-ησαν*, see 57.]

Observe dual nominative and plural verb; quite common in Attic Greek.

532. *ἄλα ἄλτο*. Apparent hiatus; but the word originally began with *s* (*salio*), then the *s* became aspirate, and now the aspirate is lost. No doubt the lost consonant is enough to account for the open vowel. See *Language* (17).

[ἀλτό, syncopated Epic aorist, from stem ἀλ- (ἀλλοματ).]

533. [ἔός, Possessive, other form of ὁς, see 307, where the origin is explained, which accounts for δὲ not being elided.]

[ἀνέσταν, simplest Epic form of 3d plural aorist; the stem στα-, and the -ν, instead of the fuller form ἐστησαν.]

534. [σφοθ. See 307.]

536. οὐδὲ μιν ἤγνοίσθ' θτι. Observe the simple style: 'Nor was she unaware of him, that Thetis,' etc., meaning, 'nor was she unaware of *this respecting him*, that.'

537. συμφράσσατο, 'devised with him,' 83.

538. ἀλιού γέροντος, 'the old sea-god,' Nereus.

540. δὴ αὖ, synizesis, 340, 130.

542. δικάζεμεν, in its simplest sense, 'to resolve,' 'decide.'

543. θτι νοήσῃς. For construction see 164.

546. [εἰδήσαν, Epic future of οἶδα. The regular form, εἰσομαι, also occurs, 548.]

χαλεποῖ τοι ἴσοντ', 'they shall be hard for thee (to know).' [Observe Epic elision of -αι.]

547. After ἐπιεικές, γ̄ is readily supplied. 'Whatsoever (μῆθος, 'purpose') it (may be) fit for thee to hear.'

549. [τόθωμ, Epic first person subjunctive, retaining the old personal suffix μι.]

553. Observe the Greek idiom of the *present*, with τάπος (as with τάλαι, and measures of time), where we use the *perfect*—'I have not ere now too much inquired nor asked.'

554. δοσ' ἀθλησθα [δοσα, Epic form of διτια. For subjunctive, 164; for -θα, 397].

555. [τεθούκα, Epic perfect for δέδ; see 33.]

558. ἀς—πιμήσῃς, the subjunctive of purpose, used somewhat loosely after κατανένται, a verb of *promising*. So in Vergil, *Aen.* xi. 153.

559. [τολάες (two syllables by *synizesis*, 130), Epic accusative of τολός, instead of the other form τολλούς.]

561. [Observe the Epic variations—δώ, 558, *c* short, and active; δέα, 561, *c* long, and deponent.] 'Thou art ever suspecting, and watching me.'

562. πρῆξαι, 483. ξμῆς, Epic for ξμας, 'anyhow.'

ἀπὸ θυμοῦ, 'from my heart,' i.e. 'displeasing.'

563. τὸ δέ τοι, etc., 325.

564. Notice all through this passage the simple primitive conception of an angry god, vexed like a very human husband at his wife's prying, and provoked to a very human stubbornness and ill-temper.

566. μὴ . . . οὐ χραίσμεσθαι (from *χρε-*). Both negatives required; 'lest they avail you not against me,' 'lest they keep me not off from thee,' see 28.

567. δοσον *ἴσνθ'* (accusative after *χραίσμειν*, which, though often used, like *δμῆτω*, with dative only, 'to help,' can also, like *δμῆτω*, take accusative of the enemy warded off, *against* whom the aid is given), 'coming near' to smite or punish, a natural euphemism. *ἴσντα* therefore agrees with *με* understood.

[ἔφελο, subjunctive, 26.]

δάμπτος, 'not to be touched,' 'resistless.'

569. καθῆστο ἐπιγνάμψασα. Observe the hiatus, 333.

ἐπιγνάμψασα, 'bending,' a vivid word for her reluctant endurance.

572. ἐπὶ ήρα φέρων, tmesis (not ἐπίηρα, as some books have it, for *Od.* iii. 164, we have ἐπὶ 'Ἀτρετῶν' Ἀγαμέμνονι ήρα φέροντες), 'showing kindness,' 'doing a pleasure.' ήρα an accusative neuter (probably from stem *ἐρ-*, cf. *ἐρως*, *ἐρατεώς*, etc.) meaning 'desirable.'

574. ἐριθαίνω, 'strive,' another form from *ἐριθ-*, besides the common *ἐρίζω*.

575. κολφός, 'brawling' (from the fertile stem *καλ-*, 'call,' 'shout').

576. τὰ χρεόντα (114) νικᾶ, 'the worse prevails.' A primitive sort of euphemism, where the language is vague, shrinking, as it were, from the distinct word. By 'the worse' he means 'the god's quarrels.'

579. [νικέπονται, Epic form of *νικέ-γ*, subjunctive present of *νικέω*. *ει-* for *ε-*, see *Language* (10).]

581. στυφελέσαι, 'to dash down,' from *στυφελός*, 'hard, solid,' from stem *στρα-*. After this word there is a pause, and the principal verb (apodosis) is omitted. 'If Zeus please to smite us from our seats,'—(he can easily do it): 'for he is mightiest.' They re-

membered how Zeus had dealt with the rebel Titans, and his father Kronos.

This breaking off of the sentence (apo-siopesis, 136) is effective : a blank left for the fearful fact.

582. καθάπτεσθαι (infinitive for imperative, 20), 'touch him,' i.e. 'approach him' with soft words.

586. [τέλλαθι, Epic reduplicated aorist imperative from τλῆται.]

589. ἀντιφέρεσθαι, 'to cope with,' 'to resist.'

590. μεμάντα, perfect from stem μα-, 'eager,' 'forward.'

591. τεταγόν, 'seizing' (reduplicated aorist from stem ταγ-, connected with Latin *tango* and probably English *take*).

ποθός. For genitive see 197.

βηλοθ (βα-, 'go'), 'threshold.'

593. κάππεσον (by assimilation) for κατά-πεσον, then κατ-πεσον, καπ-πεσον.

Lemnos (*Od.* viii. 284) was the 'dearest of all lands to Hephaistos ;' probably the volcanic hill Mosychlos gave rise to this old tradition.

[ἵνε, Epic for ἵν. ]

594. Σίννες, the old inhabitants of Lemnos ; probably wild robbers (Σίννες, from σίν-ομαι, 'to damage') from Thrace.

597. ἀνδέξια, 'towards the right,' the regular custom at feasts. With us the wine goes the other way. Accusative used adverbially.

599. [ἴν-ἀρ-το, syncopated aorist with passive meaning from δρ-νυμ, 'raise. ']

600. ποι-πνύ-ω, a strongly reduplicated present form (cf. δειδίσσω) from stem πνύ-, 'breathe,' meaning 'pant,' 'gasp.'

The notion is that the limping Hephaistos, puffing about the halls in his eagerness to serve the wine, was a comic sight. The wine was usually handed by the lovely Hebe.

The idea is very simple and naive.

603. οὐ μήν = οὐ μήν. See 154 and Index.

604. ἀμεβόμενα, 'alternating' (Verg. *Ecl.* iii. 59, *amant alterna Camenae*).

δπι, digamma, — *Fori* = *voci*.

606. κακιελούτες (for κατα-κει-; see 593), a desiderative

form (from stem *κι-* or *κε-*, 'to lie') meaning 'going to lie,' 'wishing to lie.'

606. Ηβαν. The *a* is lengthened by reason of the digamma before *οικεύδει*.

607. ηχι, 'where ;' the same suffix appears in *οιχι*, *ραιχι*, and perhaps *γε*.

δημογυ-γείς, a regular epithet of Hephaistos, 'strong in either arm' (δημογι and γυνόν) : a suitable description of the blacksmith-god. Notice the primitive simple notion of the gods' life all through this passage.

608. ιθυίησι, 365.

610. οτι . . . ικάνοι, the regular indefinite optative, used when the main verb (as here) is historic ; see *Language* (13), p. 44, (6).

## NOTES TO THE ILIAD.

### BOOK II.

1. *ἱπποκορυσταῖ*, 'equipped with horses.'
2. *νήδυμος* (a word of doubtful derivation, but probably connected with the stem of *δυη-σις*, *δυει-αρ*), 'pleasant,' 'refreshing.'
3. *ὡς . . . τιμήσῃ*. Best taken as not final ('in order that'), but deliberative ('how he may honour'). Observe the primary sequence *τιμήσῃ* (subjunctive) after historic verb *μερμήριξε*; very common in Greek, for the sake of vividness.  
[*πολέας*, Epic accusative of *πολύς*, scanned as two syllables by synizesis, i. 559.]  
[*νηνοῖ*, Epic dative of *ναῦς*, i. 179.]
6. *οὐλος*, a difficult word, used in many different senses, and perhaps containing several different stems, the derivatives happening to be spelt alike.  
Here the best meaning seems to be 'evil,' 'fatal,' like *οὐλος* 'Αρης. The word has clearly the digamma (see i. 70). It is probably allied to stem *ολ-*; compare *οὐλομένη*, i. 2.
7. [*μν*, Epic Personal Pronoun 3d, i. 201.]
8. *βάσκ*!] From stem *βα-*, 'to go,' with inceptive term. *-σκ-*; see i. 490. It is formed just like *φάσκω*.
9. ['Ατρετο-αο, for Epic genitive of A-declension, see note on i. 1.]
10. *ἀτρετός*, adverb of *ἀ-τρεκ-ής* (from stem *τρεκ-* = *τρεπ-*, cf. Latin *torq-*, 'to turn or twist'), 'unswerving,' 'true.'  
*ἀγορεύειν*. Infinitive for imperative, i. 20.
11. *κάρη κομδωντας*, 'long-haired.' *κάρη*, accusative of respect. [*κομδωντας*, by assimilation from *κομάω*, i. 104.]

It is better to print this in two words, *καρηκομάω* being an unlikely word.

12. πανσύνδεη (πᾶς and συ-, 'go'), 'in full array.'

13. ἀμφὶς . . . φράγονται, lit. 'take thought both ways,' i.e. 'are divided in counsel.'

15. ἔφενται (δέπτω), lit. 'are fastened' on the Trojans, a simple forcible phrase for 'are fated.'

19. ἀμβρόσιος (ἀ-, μροτ-, which appears in βροτ-, and Latin *mort-*), 'immortal,' 'divine' sleep.

22. μιν is governed by προσεφόνεε.

ἐ-αὐτάμαντος, a lengthened aorist form from stem *Feιδ-*, 'to see,' with a special middle meaning, 'likening himself to.'

23. δαΐφρων, in *Iliad* always used of warriors; in *Od.* means 'skilful' (δα- φρον-). It is better to suppose the same origin for both, and to take it here 'skilled' in war, 'a tried warrior.'

24. παννύχιον, with o long before a vowel, for metre's sake. See *Language* 18, (4) b.

25. [ἐπιτεργάφαται, Epic 3d plural perfect passive, from -τρεπ-, see i. 238.]

Notice that τρέπω makes τέτραμμαι, τρέφω—τέθραμμαι.

26. [ἔμθεν, i. 236.]

— 27. ἔρεις, 'hearken.' ξυνίημι properly means 'to put together,' and so 'perceive, understand, hearken.'

The genitive is the same as that used with all 'perception' verbs.

34. μελέθρων, 'honey-hearted' sleep. The word is an epithet first of wine, then, metaphorically, of other sweet things.

[ἀνήη, Epic resolved form for ἀνῆ, aorist subjunctive of ἀνίημι. Assimilated vowel; see i. 104.]

35. [ἀπεβήσεο, i. 428.]

36. ἔμελλον, plural with neuter subject; common in Homer.

37. φῇ, 'he hoped,' 'he expected,' is the real meaning, though with Epic simplicity the poet says 'he said.'

38. [ῆδη and ἔργα have both lost digamma; see i. 70, 115, and list of digammated words in *Language* (16).]

39. γάρ. a long in arsis, i. 342.

ἢ' belongs to *θήσει*; the rarer form of tmesis, where the preposition comes after the verb.

40. *έστριν*, an old word meaning 'fight,' from a rare stem JUD-. ὅτι, probably 'through,' of extension, not of cause; a simpler notion, see 57.

41. [*ὑπέρτο*, syncopated aorist from *έγειρω*, 'to waken.']

43. *νηγάτεον*, 'new made.' Probably derived from *νε-* γα- (one stem of *γίγνομαι*).

ἢ μέγα and ἦτο λιτ. in the next line, with the vowels long before liquids, on the principle explained, i. 233.

46. The sceptre is immortal, as being made by the god Hephaistos; see 101.

49. [*φώτε*, Epic resolved form for *φῶς*, with assimilation, i. 104.]

50. Observe the dative after *κελεύω*. In Attic it always takes accusative.

54. Nestor, king of Pylos (old town in Triphylia, south-west of Peloponnes, distinct from Pylos taken by Athens in Peloponnesian war), the aged and sage counsellor of the Grecian host.

*Πυλογενής*, 'born at Pylos,' a rather strange compound, containing the *locative* termination of the substantive, as in *ὅδοπορος*, *χαμαπετής*.

*βασιλήος*, genitive in apposition with *Νέστορος* contained in *Νέστορέη*. A common usage in both Greek and Latin. Cf. *τάμα δυστήνου κακά* and 'mea verba loquentis.'

56. [*κλύθε*, i. 218.]

*ἐνόπινον*. Probably best parsed as accusative-neuter of adjective used adverbially, 'in my sleep.'

57. ὅτι *νύκτα*, 'through the night,' not necessarily *all* night, but still a protracted vision. Accusative of extension, see 40.

58. *εἴδες τε μέγεθός τε φυήν τε*, 'beauty and size and form,' though the difference between the first and third is verbal rather than real.

Observe *τε* long before *μ*, 43.

71. [*ἀπο-πτάμενος*, irregular Epic aorist from *πέτομαι*. This form points to another stem *πτα-* instead of *πτε-*.]

72. [*θωρήξομεν*, for *-ωμεν*, i. 141.]

73. [*έγών*, older Epic form for *έγώ*.]

Θέμις. It was 'right' for the hero-king as a wise ruler to prove his army before making a final perilous effort.

74. πολυπλήσιον. The κλῆς [Homeric form for κλεῖς] was properly a hook for drawing the bolt of a door; then as κλεῖς means 'a fastener,' it comes to mean a 'collar-bone,' or, as here, the 'bench' of rowers (stretched tight across the boat somewhat as a collar-bone is).

75. Infinitive for imperative, 10.

77. ημαθοίς [Epic heightened form from *ἀμαθ-*], 'sandy.'

80. ξινοτενεύ, aorist from ἐν-νέπω = ἐν-σεπ-ω (from stem *σεω-* appearing in German 'sag-en,' our 'say,' and old Latin *in-sec-e*), 'to tell.'

81. Observe the sequence of the conditional sentence changed: 'if any other *had* told us, we *should* say.'

νερφύζομεθα, 'turn away.' A simple but forcible word of contempt.

87. ηὔτε | ηὔτε | εἰσι. The first hiatus is only apparent, as ηὔτος has digamma, *Language* (16); the second is a real one. See i. 333.

εἰσι (singular, otherwise 36), 'fly,' literally 'go.' This verb has constantly in Homer a simple *present* meaning.

ἀδινώς, 'thick,' 'swarming.'

89. βοτρυ-θόν, 'like clusters,' 'clustering' (*βοτρύς*, 'a bunch of grapes'); the termination -θόν (or -θην) is regularly used for 'in the manner of' (*βά-δην*, 'at a walk,' πλωθη-θόν, 'like bricks,' etc.)

90. πενοτήταται [For the form see 25].

τε | ηὐθα. A real hiatus. ηὐθα | δλις is only apparent, as δλις has digamma. It comes from fertile stem *Feλ-*, 'to press,' and means 'in swarms,' 'in quantities.'

ηὐθα—ηὐθα, 'on this side and on that.'

91. διω comes after its case, and therefore has accent thrown back.

92. ηὔεν, 'shore.'

στριχά-ομαι, 'to march on' (*στριχ-* 'go,' 'march').

[For -οων-το, cf. i. 104.]

93. θλα-θόν, 'trooping' 'in crowds' (from θλη, 'a troop,' *Feλ-*; see 90).

δσσα, 'rumour,' which arising no man knows where or how, and growing so mighty and so fast, always impressed the ancients

as divine, Διὸς ἄγγελος. (Compare Vergil's elaborate description of *Fama*, *Aen.* iv. 174.)

8εθῆται, pluperfect. 'Spread like fire,' literally 'was ablaze' (*βαλω*).

94. [ἀγίρ-οντο, simplest Epic form of aorist passive, consisting only of stem and passive termination.]

95. τετρήχα [Epic irregular pluperfect, from *ταρδσων* (*ταραχ-*), intransitive in sense], 'was in an uproar.'

97. [βούσντες, i. 104, ii. 92]. *εἰ ποτε*, etc., literally 'if they might,' i.e. to try if they could. Compare 72.

98. [σχολατ' for *σχοῖντο*, i. 238.]

99. [ἔργητν-θεν, for -θησαν, i. 57.]

103. διάκτορες ἀργεῖφόντης, 'the leader gleaming bright,' Hermes.

διάκτορος (probably from διάγω). He was so called in his capacity as the ready, quick, nimble, skilful god, messenger and orator and schemer, and guide of souls to Hades.

ἀργεῖφόντης (probably from ἀργ-, bright, which appears in ἀργός, ἀργυρος, and φαν-), 'bright-shining.'

The later story,—how Hermes slew Argos, the hundred-eyed, whom the jealous Hera had set to watch Io, beloved of Zeus, was certainly unknown to Homer, and perhaps grew out of a misunderstanding of this adjective.

105, 107. αἰθάρ δ ἀντε. Hiatus.

106. πολύ-αρν-τ [Epic irregular dative, as though from another form instead of πολύαρντος], from *ἀρν-*, 'lamb.'

The story of the quarrel between Atreus and Thyestes, out of which so many tragedies grew, is not known to Homer.

107. [Θεοτά, i. 511.]

[φορήναι, Epic for φορεῖν, from φορ-έω.] For infinitive see i. 258.

110. [Ἄρης, Epic genitive of Ἄρης, also Ἄρεος.]

113. ἀπο-νέασθαι. a long for metre.

115. [δυσκλέα, Epic form for δυσκλεᾶ.]

116-118. These three lines are marked with brackets, for they have been suspected as spurious. It is unlikely that in relating how Zeus forbids him now to take Troy, he should speak of him as the destroyer of cities.

The passage (and some more of this speech) occurs again, ix. 17-28, where Agamemnon is genuinely desirous of giving up the attempt on Troy.

116. *τινέρμεντί*. ‘long for the sake of the metre.

117. [Observe Epic forms *τολλά-ων* for *τολλῶν*, *τολι-ων*, according to the regular Homeric use of the *ι*-declension, for *τολέων*.]

120. *μάψ*, ‘in vain,’ derivation uncertain.

123. *εἴπερ κ' ἔθλοιμεν*. See note on *κε* in *Language* (12).

124. *ταμόντες*. The phrase *δρκια τέμνειν*, ‘to cut the oath-sacrifice,’ was originally applied to the act of striking the victim by which the vow or treaty was ratified; hence it came to mean simply ‘to make a treaty.’ The Latin *foedus ferire* has a similar origin.

125. *λέξασθαι*, ‘to muster.’ A natural use of the middle, occurring in Homer. Later writers only use *συλλέγειν*, and passive, not middle.

[Observe Epic forms *δσσοι* (i. 186), and *ξασι* for *εισι*.]

126. *διακοσμηθείμεν*, ‘were ordered, divided,’ governed by *εἴπερ*. Strictly this should be infinitive (after *ἔθλοιμεν*), to make δε-clause parallel to μέν-clause, but the irregularity is quite natural.

128. *οινοχόοιο*. Observe the lost digamma (i. 462).

[*θενολατο*, Epic for *δέοντο*.]

Notice the quaint primitive elaborate way of saying ‘We are more than ten times the Trojans in number.’

129. [*πτλέας*, Epic short form for *πτλέοντας*. A singular word, for the distinctive termination of the comparative is lost.]

130. [*πτόλιν*, poetical form for *πόλιν*. The *τ* has no right to be there, etymologically, the stem being *πολ-*, same as *πλε-*; it is a parasitic letter, as it is called. So *πτολιεθρον*, 133.] See fuller explanation, 328.

131. [*πολλέων*, another Epic variation for *πολλῶν*; cf. 117.]

132. *πλάγουσι*, ‘lead astray’ from my purpose.

[*έδωσι*, Epic for *έωσι*, *έδω*.]

134. [*βεβάσαι* for *βεβᾶσι*; strong perfect from stem *βα-*.]

*Διέσ*. The year is, like the hours (*Od.* xxiv. 344), and the days and nights (*Od.* xiv. 93), specially under the charge of Zeus.

135. [*δοθρα*, irregular Epic plural of *δόρυ*.]

*λλυνται*. Notice with neuter plural, 36.

137. [δαρ', Epic for ἡρται, from ἡρται; see i. 238.]

[ποτιδέγμεναι, Epic for προς-. δέγ-μενος is the syncopated form (containing simply stem and termination), from δέχομαι, 'receive,' the compound verb meaning 'expecting.]

[δέμμι, i. 384.]

138. αἴτως, see 342.

[ἀκράντον, lengthened Epic form of ἀ-κραντον; cf. i. 41.]

141. οὐ . . . ἔτι, i.e. 'there is no more chance.'

143. μετὰ πληθύν. Ordinarily μετά with genitive = 'with'; μετά with accusative = 'after' (*to* the midst of); μετά with dative = 'among' (*in* the midst of) [only Homer]. But in a few places the accusative is used with μετά in the sense of 'all over,' 'throughout,' a sense in which the accusative case is quite appropriate. Compare ix. 54, μετὰ πάντας δυῆλικας δριστος.

145. Ἰκαρίον. The name given to a portion of the Aegean Sea, near the island of Icaria (west of Samos). The old tradition was that Daidalos escaped with Icaros his son from Crete, by means of wings fastened with wax; but Icaros, flying too near the sun, which melted off his wings, was drowned and gave his name to the surrounding sea.

Euros, the east wind; Notos, the south-west wind.

146. [δρόρ', Epic reduplicated aorist, from stem δρ-, present δρ-νυμ, 'to rouse.]

147. κυνήσῃ. The indefinite subjunctive, used because the thing happens frequently. In Attic the conjunction *θε* would have *δν*, and be *δναν*. See *Language* 13, (6) b.

Ζέφυρος, the west wind.

λήνων, Epic word, 'corn-field.'

148. ἐπαγγέλω, 'to rush violently on' (*αγγ-*, cf. ασσω, *αγγίς*, of violent movement).

ἐπημένω, 'bow down,' the nominative being 'the field.'

δοταχύς = σταχύς (with *α-* added at the beginning, from *στα-*), 'Ear of corn,' called so from its *standing* sharply up.

153. οδρός, 'a trench' for hauling ships.

154. ἵημαι, 'to rush.' Middle (intransitive) of *ἵημι*.

Observe the apparent hiatus -δε -ιεμ; but *ἵημι* is a transitive form from stem *ι-*, 'go,' and originally was *ja-ja-mi*, 'I make to go'; hence there is, strictly speaking, no hiatus; see *Language* (17).

155. ὅπεριμορα, adverb, 'beyond fate,' i.e. 'contrary to fate.'

157. ἀπρυτώνη, 'unsubdued.' Regular epithet of Athene (*τρύω*, 'to wear,' or 'waste').

159. ἐπί, with accusative of extent, 'over the sea's broad back.'

160. καθ δέ (by assimilation, i. 593), for κατά δέ. *κατά* belongs to λίποιεν.

162. ἀπό, in its fuller sense, 'away from,' 'far from.'

164. ἔκαστος. Apparent hiatus, but the word originally began with *σ* probably; see *Language* (17). So in the next line ἀλα, originally *SAL-*, and *εα*, where the lost letter is still more doubtful.

165. ἀμφιελέστρας. Rather variously understood; probably 'curved at both ends.'

167. i. 44.

169. Διὸς μῆτριν ἀτάλαντον, 'equal in counsel to Zeus.'

Observe *ι* long before *μ*, see i. 233; *υ* long before *ἀτάλαντον*, from (probably) lost consonant, see *Language* (17).

ἀτάλαντος, lit. 'equal in weight.' (Stem *ταλ-*, 'to bear or lift.')

170. [έσταότ], 'standing.' Strong perfect, consisting of stem *στα-*, and the termination and reduplication.]

184. Ἰθακήστος, of the island of Ithaca, west of Greece, of which Odysseus was king.

ἢς οἱ. For *οἱ* has digamma, see *Language* (6). So two lines further down.

185. [Ἄτρετθεω, i. 1.]

186. οἱ, 'from him,' the dative originally expressing the vaguer relation 'received for him.'

188. κιχείη [Epic aorist from *κιχάρω*, as though from form *κιχημι*].

Indefinite optative, 'whomsoever he met.' See *Language*, p. 44, (6).

189. ἀρητό-σα-σκε, frequentative termination added here to the aorist, quite correctly, as it was a repetition of *acts*; see i. 490.

190. δαιμόνιε, a strange Homeric word, literally 'touched or moved by the god'; hence it came to be used in a variety of senses, good or bad, according to the tone: often stern reproach, 'wretch,' as in 200; sometimes pity or respect; sometimes mild expostulation, 'good friend,' as here.

(The English phrase, 'my dear sir,' is similarly capable of many meanings according to the tone.)

σε ξοκε. No hiatus, for digamma was there, i. 119.

κακὸν ὅς. —or long before ω, because a letter is lost before it; see *Language* (17). It is the same stem as ὅς, relative originally *yo-*, the *y* or 'spirant' becoming corrupted into a mere breathing.

θελίσσεσθαι, 'to be afraid.' Reduplicated form from stem δι-, see i. 33.

193. περιάται, 'he is proving them' according to Agamemnon's proposal, 73.

πένται, 'press,' 'crush.'

194. μή τι φέγγ. An elliptical expression for 'perchance he may do,' originally '(I fear) lest. . . .'

197. δέ δέ, i. 510.

[μητέτα, i. 511.]

198. [βούντα, i. 104.]

200. (ἡρο, imperfect of ἡματ.)

202. ἐναρθριος,—as we say, 'of account.'

204. οὐκ ἀγαθόν πολυκορανή, 'a multitude of rulers is no good thing.' The neuter adjective is common enough in this kind of sentence. (δρθδε ἀλήθεια, Sophocles; μεταβολή γλυκύ, Euripides; *Triste lupus*, Vergil.)

205. [πάις, Epic for παῖς.] διγυλο-μῆτεω (synizesis, i. 1. 130), 'of crooked counsel,' i.e. 'inscrutable.'

206. This line the oldest MSS. omit; it is taken from ix. 99.

θέμιστας [Epic plural of θέμις], stem θε- (τιθημι), lit. 'that which is laid down,' stands in the Homeric time for the king's 'ordinances,' which he delivers with the authority of Zeus (i. 238), and which the people have to carry out. They include even the taxes which the people pay him (λιταρὰς τελέουσι θέμιστας, ix. 156).

207. διέπω, 'to marshal, to order.' The simple ἔπω is very rare, and means 'to be busy about.' (The stem is SEK-, appearing in less corrupted form in *sequ-or.*)

209. πολυφλοισθοιο (φλοισθος, 'noise,' stem φλε-, 'pour,' of a confused noise), 'roaring,'—regular epithet of the sea.

210. αγαλῆ, 'on the shore.' *Local* dative; in later Greek a preposition would be required.

σμαραγέω, word probably formed from sound 'to crash.'

211. Observe hiatus.

212. ἀμέρο-εη-ής, 'of unmeasured words,' 'volute.'

κολφάς, 'to rail,' 'scold ;' see κολφός, i. 575.

214. μάψ, ἀτρο οὐ κατὰ κόσμον, 'vainly, and not fitly.'

ἔργαμαν, 'to strive.' Infinitive expressing the result (consecutive) of the last line.

215. ἀσατρ (digamma, see *Language*, 16), 'seemed.' Optative indefinite ; see *Language*, 13.

216. αἰσχρός, 'ugly' (as they say in the north of England 'a foul fellow,' meaning merely 'ugly').

Thersites is the impersonation of all that is opposite to the hero : low birth, cowardice, hideousness, and impudence and spite ; to the heroic age the very notion of a mob-orator was hateful, as of something impotent and repulsive at once.

217. φολκός, 'crooked.' Derivation obscure.  
[Ἔη, Epic variation of ἦν.]

218. κυρτά, 'bent.' (From stem κυρ- ; cf. κύκλος, circus, *curvus*, κυλινδω, etc.)  
[συν-όχωκα, Epic perfect from ὅχω] 'Drawn together.'

219. φοξός, 'peaked.' Derivation obscure.  
ψεδνή, 'scanty.' (ψέ-ω, 'rub.')

ἔπεινηνοθε. An obscure word, perfect or strong aorist, from unknown present ; for it is used both with present signification, and, as here, with past ; and it means 'to be upon.'

λάχνη, 'down.'

221. [νεκεῖ-εστα, Epic imperfect ; for form of verb, see i. 579 ; for termination, see 8.]

222. [κεκληγές, Epic perfect, from κλαγ-ω, stem κλαγ-, secondary stem from καλ- ; 'screaming shrill.']

223. ἐκπάγλως, 'mightily' (usually derived from ἐκ- πλαγ-, 'strikingly').

κοτόντο, 'were wroth.'

225. [τέο for τίνος.]

8η αὐτε (synizesis), i. 130.

χατίας, 'need' (from stem χα-, 'to gape,' whence the idea of 'openness,' 'emptiness,' 'need' ; cf. χαίρω, χάος, etc.)

226. [πλετος, Epic for πλέως, 'full.' Compare εἰς for ἐως, i. 193.]

228. πρῶτον, 'first of all.' Observe the double superlative; like our 'Most Highest' in old English; so i. 105.

229. [Θεύ-ομαι, other Epic form of δέ-ομαι, 'to need,' δεF-ομαι becoming naturally δέ-ομαι.]

κε . . . ολοει, 'may bring.' See note on κε in *Language*, 12.

231. Being lame and a coward, Thersites is meant to show his baseness still more by this idle boast.

232. [ἥμ, Epic form of ή.]

μίσγεαι, 'be united.' [For short ε in subjunctive, see i. 67.]

233. κατίσχεαι, subjunctive continued from the *ίνα*-clause into this relative clause: 'and whom thou mayest keep to thyself apart.' This usage is like the Latin *qui* with subjunctive to express purpose (*mitto qui nunties*) and is quite natural with Homer's wider use of the subjunctive. In Attic the future indicative is alone used with relative in this sense. See note on page 41.

αὐτός ἀπο-. Observe ο long, a metrical licence.

οὐ μάν, for μήν, i. 154.

234. ἤπι-βά-σκ-ειν ('to make to go upon'), 'to bring into.'

235. Ἀχαιών, feminine termination,—'Greek women.'

237. (γέρα, a short, Epic for γέρα—γέρα-a.)

πέσσω, lit. 'to cook' or 'digest,' i.e. 'brood over.'

239. οἱ [Epic genitive = οἱ]. Digamma, see *Language*, 16. ο long before μ (liquid, i. 233).

241. μεθίμων, i.e. 'he, Achilles, is forgiving.' Subject changed.

242. i.e. 'for else thou wouldest,' etc. So often in Greek 'else' has to be supplied.

245. ἵπτο-σπα (from same stem as δρακ-ώ, ξ-δρακ-οι, 'look,' perhaps an older form without κ, or κ dropped), 'fiercely,' 'glowering.'

[ἵπτεται, Epic reduplicated strong aorist from ἵπτω, 'to chide.']

246. ἀ-κριτό-μυθε, 'reckless in word.'

248. Observe the form χερεύετερον, a *double* comparative; see 228.

250. τῷ οὐκ ἀν . . . διγορένος, 'therefore (being the basest, etc.) thou shalt not speak with king's names on thy tongue.'

οὐκ ἀν, etc., a mild form of imperative, lit. 'thou wouldest, mayst, shouldst, not do it.' So in tragedy χωροῖς ἀν, for 'go.'

251. *νόστον φυλάσσειν*, 'look to return.'

252. *Ω-μεν*, Epic for *Ισ-μεν* from *αἴδε*. It has digamma, of course.]

254-256. These (and by some also the two previous lines) have been long suspected as spurious. They are weak repetition.

258. *ἀ-φράν-οντα*, 'talking folly.'

[κυκήσομαι, aorist subjunctive with shortened vowel, i. 141.]

261. *έματα*. Original digamma, from stem *Fes-*, Latin *ves-tis*.

262. 'Cloak and vest, that cover thy shame.'

264. The suffix *-θεν* means 'from.'

265. *μετάφρενον*, 'back.'

267. *συλλόδιον*, 'a weal.'

271. *έπνε-σκεν*, i. 490. The termination is added to the aorist as well as imperfect.

272. [Ποργεν, Epic perfect from stem *έργ-* with digamma, originally *FeFοργε*.]

273. *κορόστω*, 'to fit out, equip.'

275. *λωβητήρα ἐπειρβόλον*, 'wordy ribald' (*ἐπεισ-* digamma). For order see i. 340.

*ἴσχ'*, 'stopped.'

278. *πτολε-*, see 328.

281. 'The first and last' in the meeting, i.e. 'near and far.'

282. *ἐπι-φράσσειν*, 'to ponder.'

283. *ἐλέγχιστος*, 'most shamed.' [The word is formed straight from the stem *έλεγχ-* with the superlative termination, like *ἄριστος*, *αἰσχ-ιστος*; see i. 325.]

*μέροψ*, i. 250.

286. [*ἐπ-έ-στα-ν*, i. 391, *έβα-ν* similar form of strong aorist.]

287. "Αργος here is the whole district of "Αργος, whence the chiefs came.

288. *ἐκπέρσαγτα* agrees with the understood subject *σέ*.

*ἀπονέσθαι*. a long, 113.

290. *δδύρονται νέσθαι*. The infinitive expresses the purport of the lament. A kind of pregnant use of *δδύρονται*, including the notion of a wish or aim.

291. 'Verily it is hard (for a man) to return wearied out.' The sense is really not difficult if the drift of the speech is carefully followed, thus:—'Atreides, thou wilt be disgraced (284, 285), the

Greeks will break word, and even now are clamouring for return (286-290). Certainly their case is hard ; it is hard to be wearied out and so return (291). For even a month's absence is painful, (292-294), much more nine years : I do not blame them (295-297). Still (hard though it is to bear more) it is disgraceful to fail, so try a little longer.' The difficulty is, that in this line he seems to be pitying them for having to go back, when we should have expected him rather to pity them for having to stay ; but the emphasis is really on the word *ἀνηθέντα*, and what he pities them for is their *sufferings*, which will be even greater if they stay.

292. *ἀπό*, 'away from.' The *ἀπό* is not cut off, because of the lost consonant ; see i. 307.

293. [ἀσχαλάς for ἀσχαλᾶ, the vowel being resolved and assimilated ; cf. 49, 92, 297.] *ἀσχαλάω* is 'to be impatient,' probably from *α-σεχ-* (stem of *ἔχω*), 'not to hold on,' 'not to endure' (Curtius).

294. *εἰλέωτι*, *εἰλέω*, 'to press, coop up,' i.e. 'detain.'

The subjunctive is indefinite (see i. 164) because no particular case is meant, but *any one*, 'whomsoever the winds,' etc.

295. [μιμούντεσσι, old dative form for *μιμούνται* ; cf. i. 288.]  
τῷ, 'therefore.'

[μεμονίζομαι. Observe that *αι* is cut off ; an Epic license.]

296. *κενέον* [Epic for *κενῷ*], 'empty,' i.e. unsuccessful.

297. *ἐπὶ χρόνον*, 'for a time.' *ἐπὶ* with accusative having its proper notion of *extension over* ; see 159, 308.

302. *οὐδὲ μή κείρεται οἴσαν . . . φέρονται*, 'whomsoe'er the fates . . . have not borne away.'

*μή*, because no particular men, but generic and indefinite.

303. *χθηγά τε καὶ πρότια*, 'the other day (it befell)' when, etc.

Observe that the Greeks say 'yesterday and the day before,' where we say 'or.' So *μικρὸν καὶ οὐδέν, πολλὸν καὶ οἱ πλεῖον, τρεῖς καὶ δύο* ; cf. 346.

Aulis (see outline of story), the sheltered channel between Euboea and the mainland, at its narrowest point. The Greek fleet was detained there.

305. *ἀμφί*, adverbial, so that *ἀμφὶ περὶ* is exactly 'round about.'

306. *τεληστας*, often taken as 'complete ;' but it suits the usage better to translate it 'bringing fulfilment,' 'sure.' Compare

τεληέντες οἰωνοι, 'sure auguries,' *Hymn. Merc.* 541 : έτεα τελ  
'sure prophecy,' *Tyrt.* ii. 2.

308. ἐπὶ νότα, 159, 299.

δαφούνος, 'blood-red.' [δα- like ἵα-, variant form for διά, 'thoroughly,' 'very,' cf. *per* in *permagnus*, etc.] φον-, 'blood,' 'murder.'

310. For *ρα*, see i. 8. It is not uncommon to find it between preposition and substantive as here.

311. [Ισαν, Epic for ἵσαν, i. 267.]

στροῦθος, 'sparrow.'

νεοσσού, 'young,' 'brood.'

312. ἔκουσεντηθάτε [Epic strong perfect, with present πτήσσων], 'crouching beneath.'

314. θεαντὶ τερπιγάθας, 'twittering piteously' (accusative of adjective, adverbial). τρίζω, word formed from sound. [τερπιγάθας, Epic for τερπιγάθας.]

315. (Observe hiatus.)

316. πτέρυγος, 'by the wing.' For genitive see i. 197.

[ἀμφικαχταν, irregular Epic perfect form from stem *lax*, 'shout,' 'scream.']

318. ἀρίγηλος (ἀρι-, 'very,' ἕγλ-, form of δηλ-), 'plain,' i.e. 'a sign,' 'a marvel.'

319. Cf. 205.

321. By 'monsters entering the hecatombs,' he means 'disturbing the sacrifice.'

323. ἀνεω. This word is best taken as *adverb*, 'in silence ;' it may be so everywhere, and it must be so (ἢ δ' ἀνεω δῆν ἡστο) *Od.* xxiii. 93.

325. διψιθλεστον, a little more precise than διψιμον, 'late, and of late fulfilment' (Cordery). The repetition is rhetorical, like ἀπράτην, ἀνάπονον, i. 99.

[δου, a queer resolved form for οδ. Very likely δο (= οδ) is the right form here, the ο being long before κλ.]

328. πτολεμίζομεν. The τ is a parasitic letter, as it is called ; i.e. does not belong to the stem, but is inserted owing to incorrect pronunciation ; and once there, it is used for convenience of metre when required.

329. αἱρήσομεν has short vowel before it, for probably it has lost a consonant ; see *Language*, 17.

332. *εἰς δὲ τὸν κανόνα*, lit. 'up to whatever (time),' i.e. 'until.' The subjunctive is accordingly indefinite.

334. *σπαρδαλέος*, 'terrible,' accusative adverbial.

335. *ἐπικανήσαντες* agrees with *Ἀργείοι*. [Observe Epic *η* for *e*.]

337. *ἄγοράσθαι*. a long for metre, 288.

Observe the sneer at the common people and their folly, in the true spirit of the heroic times.

338. *νηπίαχος*, other form of *νηπίος* (*νη-* negative, *πί-*), 'infant.'

341. *ἄκρητοι*, 'unmixed,' because the libations accompanying an agreement were of unmixed wine. *στονδαί*, here used in its literal sense of 'libation' (though accompanying a pledge), afterwards was used simply for a 'truce.'

The sense is—To the fire with all your counsels and promises (to stand and fight and win, 286) since we get no nearer to our end.

[*ἴ-πε-πεθ-μεν*, strange Epic pluperfect from *πειθω*, 'we trusted.' The form is called syncopated, i.e. connecting vowel is absent].

342. *αὐτῶς*, proper adverb from *αὐτός*, lit. 'in the very way;' then it comes to mean 'just so and no more,' as *νηπίος αὐτῶς*, 'a mere child'; then by an easy transition, 'to no purpose,' 'vainly,' as here. (The connection of the last two meanings may be illustrated by *ἄλλως*, which starts from another origin but arrives at the same point.)

344. *δεσμηφόρος*, 'close pressed' (*α-στεμπ-*, 'press or tread,' from *στα-*: the *α* is not negative), and so, 'firm.'

346. A contemptuous line—'Let them perish, those few, whoe'er they be of the Achaeans, that hold counsel apart.' The subjunctive is indefinite of course.

348. *ἴναν* depends on *βουλεύωσι*: *ἄνυστις—αὐτῶν* is parenthetic. The first *πρίν* is adverb, 'first,' 'sooner,' the second conjunction 'before that'; in Attic we have usually *πρότερον πρίν* in this usage; it occurs again, 354. See also i. 97.

'Counsel to go back to Argos before that they learn,' etc.  
(Observe *πρίν* lengthened for metre's sake.)

353. *δεσμόπαττων*, nominative, as though he had said *κατένευσε*.

Such a change of construction happens easily in a long sentence when the poem is orally delivered.

This breach of grammar is called anacoluthon.

Ὥηδεῖα. As the diviners in taking augury looked north (perhaps because Olympos was north, where the gods lived), the favourable quarter, east, was on the right.

356. The simple way of taking this must be right,—‘And avenge (on the Trojans) the cares and groans of Helene.’ They think of Helene here, not as a wicked cause of their troubles, but as a Greek woman ravished, whose sufferings must be paid back in kind.

δρμημα. Rather ‘broodings’ (δρματω) than ‘longings’ (δρμω).

358-9. Observe the primitive form of the threat.

πρόσθε, a preposition, ‘before.’

360. ἀναξ, digamma, i. 7.

361. ἔπος, digamma, i. 108.

362. φρήτρας, the ‘clan,’ the smaller division (as φῦλον or ‘tribe’ was the larger) according to blood-relationship. The word is the same as *frater*, brother.

363. φρήτρη-φύ. In the declension of the original language from which Greek (Latin, German, English, etc.) are descended, there were several other cases besides genitive, dative, accusative. One of these (called by grammarians *instrumental*) had a suffix -bhiam, which in Greek was worn into -φιν or -φι. When the cases became fewer, this suffix remained in a few places in Homer, sometimes in place of genitive (794), sometimes, as here, dative.

366. ὃς, ‘who,’ used frequently in Attic Greek for οἵτις.

κε—ἴησι, ‘may be,’ ‘perchance is.’ See p. 42, (6), *note (a)*.

σφέας, one syllable (synizesis, i. 1), so γνώσεα next line is two syllables.

370. ή μὰν [rarer dialectic form for ή μήν or ή μέν], ‘verily.’

371. αἰ δῆρ . . . εἰεν, lit. ‘For if . . . there were,’ i.e. ‘Oh! if there were,’ ‘Would that there were!’

373. τῷ, ‘then.’

ἡμέω, ‘to bow down,’ ‘sink;’ used also of a wounded man, a horse, the ears in a field, etc.

375. αλυξος. The shield of Zeus, son of Kronos, was called αλύις. Derivation uncertain.

376. *μετ'* . . . *μρίδας*, 'amongst feuds.' *μετά* takes the accusative (on the common principle), because *βάλλει* is a verb of motion, literal, 'casts me into the midst of.'

*διπρηγκτος*. Probably the simplest meaning, 'fruitless,' as 121, is best.

377. [μαχητ- for μαχεσ- ; cf. 335.]

378. *ἡρχον* *χαλεπαίνων*, 'began it by my wrath.'

379. *ἐς μίαν*, i.e. *βουλήν*; the substantive easily supplied from *βουλεύσομεν*.

380. *οὐδέ* *τιβαύν*, 'not even a little.'

381. *ξυνάγειν* "Αρηα, 'to engage battle,' exactly the Latin 'committere.'

382. Observe the middle voice . . . 'whet *his* spear, set *his* shield.'

*τις*, for 'each one,' as often.

384. *δρματος* *ἀμφὶς* 184v, quite simply, 'having looked well around his chariot,' examined it well.

Observe the rhetorical repetition of *εῦ*.

385. *κρινόμεθα*, *κρίνω*, 'to decide.' So *κρίνεσθαι*, 'to be getting a decision,' 'to struggle for victory.' Latin, *certare*.

386. *μετέστηται* (the Epic use of *μετά*, 'in the midst'), 'will come between,' i.e. 'no respite will be given.'

387. *μάνος* *ἀνθρώπων*, 'the might of men,' poetical for 'mighty men.'

388. *τεῦ* [Epic genitive of *τις*], 'of many a one.'

*τελαμένην*, 'the band' (stem *ταλ-*, 'to bear,' that which bears or holds).

389. *καμέναι*, 'he shall wax weary,' i.e. *τις*. *χείρα*, accusative respect.

392. *μιμνάγει*, strong form of *μένω*, 'to linger.'

393. *ἄρκιον* *ἐστεῖται* *φυγέαν* . . . lit. 'It shall not be safe for him to escape,' i.e. 'he shall find no safety from.'

*ἄρκιος*, adjective (from *ἄρκ-*, 'to fence or enclose.' Cf. *ἄρκ-ος*, arc-, etc.), properly 'defended,' so 'safe.'

[*ἐστεῖται*, Doric form of future *ἐσται*.]

394. *ἔτει*, the verb is easily supplied from sense.

395. δέ τε κινήσῃ, indefinite subjunctive of a constantly recurring fact; naturally used in similes drawn from nature.

Νότος, the south wind; the stem *νοτ-* seems to have the meaning 'wet.'

396. προβλῆμα σκοπελῷ, 'a projecting rock,' apposition to *ἀκτῇ*.

398. δρέοντο, best parsed as imperfect from a form δρέομαι (from stem *δρ-*), variation of δρυμαι, 'started.'

κεδασθέντες [Epic form κεδαννυμι, 'scatter,' for σκεδ-, showing how easily the consonant at the beginning was dropped].

400. φέω, lit. 'to do,' so (like Latin *operari*) 'to sacrifice.'

401. μάλος, 'toil.'

404. Παναχαιοί, 'the gathered Greeks' are sometimes called by this name, from πᾶς and Ἀχαιοί.

406. Τυδέος νίστην, Diomedes.

407. Cf. 169.

408. βοήν ἀγαθός, a constant epithet of Menelaus and Diomedes, and used occasionally of others; often taken to mean 'good at the battle,' as if βοή were used for the battle itself instead of the cries; but the simplest meaning, 'good at the battle-cry,' is the best, it being the part of the hero-leader to urge on his men with loud shouts.

410. οὐλοχύτας, i. 449.

413. ἐπιθένται (tmesis), the infinitive common in prayers, the verb 'I pray' being so easily understood.

The ἐπι probably means in both cases 'upon' the earth, both sun-setting and darkness coming from heaven (apparently) upon earth.

414. πρηνής (from προ-), 'headlong.'

415. αἰθαλοεῖς (stem *aiθ-*, 'burn,' cf. *aedes*, *aestus*), 'smoky.'

πυρός, genitive of origin.

θησιοί (η short), 'burning,' probably its original meaning.

417. χαλκῷ φρυγαλέον, 'torn with the spear.' The adjective is here proleptic; see i. 39.

419. [ἐπε-κραίνε, lengthened form from *κραίνω*, i. 41.]

420. [δέκ-το, simple old aorist, syncopated, merely stem and termination.]

ἀμέγαρτος, lit. 'undesirable,' 'unenviable,' so 'unhappy.'  
διθλλω, 'increase.'

421 *sqq.* See for the sacrifice, with some differences, i. 459.

426. [ἀμ-πείραντες, Epic (assimilated) form for ἀνα-πείραντες 'spitting thereon the parts.'] Cf. 436.

[ἰντερέχον, Epic form for ἵπερ-εῖχον, the aug. dropped and ἵπέρ lengthened.]

435. λεγόμεθα. λέγω is properly 'to lay' (λέγομαι, 'to lie,' cf. λέκτρον, λόχος, etc.), then 'to lay apart' 'select,' or again, 'lay in order' 'recount.' From this later it comes *after* Homer to be used commonly for 'to speak.' Here, as it has no accusative, we must construe it 'lie idle.'

436. ἔγγυαλίζω, i. 353.

440. ἵστε [Epic shortened subjunctive for ἵωμεν. 'long for metre], hortative, 'let us go.'

445. Ἀτρεῖσιν, another form of Ἀτρεῖδης; cf. Κρονίδης, 375, and Κρονίων, 403.

446. κρίνοντες, as Nestor had advised, 362. μετά δέ, 'and in their midst,' the verb ἔθυε being readily understood. For θύω see inf. 448.

447. αἴγις.

ἐπι, a common prefix meaning 'very.'

448. θύναντος, 'a tassel.' This word, like θύνω, 446, and θύω, 'to rush,' and probably also θύω, 'to burn or smoke,' Latin, *fu-mus*, etc., are all from stem θυ-, 'to move quickly.'

[ἡρέθονται, Epic verb formed from ἀλπω, 'to raise,' meaning 'to float,' 'hover ;' for form compare ἀγείρω and ἡγερέθονται.]

449. ἑκατόμβιος, 'worth a hundred cattle.' Primitive poetic description of great value.

450. παι-φάσ-σω (strong reduplicated form from stem φα-, 'shine'), 'resplendent.'

452. ἑκάστῳ καρδίῃ, 'in each in the heart,' nearer definition, i. 362. This is perhaps simpler than taking it 'in the heart to each,' which is possible.

453. [γλυκιόν, Epic comparative for γλυκύτερος.]

455. ἀτίθηλον, 'destructive' in Homer. Derivation uncertain. δοπτετος, 484.

456. [κορυφῆς, Epic dative for -ᾶς.]

457. οὕς, 'thus.'

τῶν (demonstrative), 'them.'

θεοπότεος (θε- ση-ε, 'say'), properly 'divinely-spoken;' so often of anything 'mighty,' 'marvellous;' cf. 484.

458. παρφανόων (strongly reduplicated from stem φαν-, 'bright;' cf. 450), 'brilliant.'

460. 'Geese or cranes or long-necked (strong forms from δολιχ-, δερ-) swans.'

461. The river Cayster is in Lydia, flowing south of Tmolus into the Aegean a little north of Ephesus. The vale through which it flows is the original Asia, from which the name spread to a quarter of the globe.

463. κλαγγη-δόν, 'with cries.' For -δόν, see 89.

προ-καθ-ιζόντων, agreeing with genitive in 460. The word 'settling before each other' describes vividly the eager pushing of a crowd of birds settling.

465. The vowel is allowed short before Σκαμνδριος, else the word could not come in at all. The same is true of Ζάκυνθος, 634, also Ζέλεια, 824, and σκέπαργον.

469. μνία, 'fly.'

470. ἡλάσκω (ἀλα-, 'wander'), 'flit about.'

471. γλάγος, variant form of γάλα (stem γαλακτ-), 'milk.'

δύγγος, 'a pail' or vessel.

474. αἴπολος, 'a goatherd.'

475. δια-κρίνωσι, 'discern.' The subjunctive is used, as often in similes, to express indefinite frequency. See 147.

νομός, 'a pasture' (distinguish from νόμος, 'a law').

479. Observe "Αρεῖ with Α long, for metre.

480. βοῦς, general term for both sexes: ταῦρος, the bull.

ἀγελῆφι, 'in the herd.' Here the word has a purely locative meaning, as the dative often has. See 363 for -φι.

ἴπλετο [aorist syncopated] called the *gnomic* aorist, i. 218. Translate 'is.'

481. ἀγρ-ομένησι [simple syncopated passive form from ἀγείρω], 'gathered.'

484. θωπεῖ, 'say,' 'relate.'

[The form of the word is not quite clear. It is an Epic aorist, and the stem is doubtless *σει-*, 'to say,' from which *δοξειν*, 'untold,' 455, and *θεοτεί-σιος*, 'divinely-spoken,' 457, are both derived. But what the *e* is, and what is the relation of *σει-* to *Fei-* is not clear.]

Observe the formal appeal to the Muses, before the hard task of the enumeration (occupying from 494 to 759) is entered upon.

486. *κλέος ολος*, 'only rumour.' (Distinguish *οιος*, 'alone,' and *ολος*, 'such as,' and *ολος*, 'of a sheep.')

488. As *διν* in Homer may go with future and subjunctive, and as subjunctive may stand by itself for 'I may do it,' this line can be taken (with very little difference of sense), in different grammatical constructions—

*μνήσκομαι* may be subjunctive or future;

*δομημένω* may be with or without the *διν*.

Perhaps it is simplest to take both verbs as subjunctive, and both with *διν*.

'I could not tell, nor mention all the host.'

490. *χάλκεον*. Scanned as two syllables (synizesis).

493. [νηῶν, Epic genitive for νεῶν.]

After this follows the famous Catalogue, or enumeration of all the Greek cities which took part in the Trojan War.

It is probable that many who read this book will omit the Catalogue, as its interest is geographical and antiquarian rather than poetic; moreover, for the student, who reads to learn the language, it is clear waste of time to wade through 250 lines of names.

But since some may go through it for the sake of completeness, or as an introduction to the study of Greek geography, I will continue my notes on any points of Greek that arise, and give in addition a brief description of the position of the places.

494. The Boeotians are taken first, perhaps because Aulis, the place of assembling, was in Boeotia. The places mentioned, 494-510, are as follows:—

*Hyria*, about half way between Thebes and the coast, to the east.

*Aulis*, on the east coast, at the narrowest part of the channel, or Euripus.

*Schoinos*, on east shore of lake *Hylica*, the smaller of the two lakes.

*Scolos*, south of the river *Asopus*, south-east of Thebes.

*Eteonos*, south-east of Scolos, near the Attic frontier.

*Thespeia*, west of Thebes, near *Helicon*.

*Graia*, lower valley of *Asopus*.

*Mycalesos*, near *Aulis*, to the west.

*Harma*, probably near *Aulis*, south-west.

*Eilesos*, probably near *Plataea*.

*Erythrai*, between *Asopus* and Mount *Cithaeron*.

*Eteon*, south of *Asopus*, farther east, opposite *Tanagra*.

*Hylai*, north of lake *Hylica*.

*Peteon*, north-east of lake *Hylica*.

*Ocaleai*, on lake *Copais*, near *Haliartus*.

*Medeon*, on south shore of lake *Copais*.

*Copai*, on north shore of lake *Copais*.

*Eutresis*, south-west of Thebes, toward the coast.

*Thisbe*, south-west of *Thespia*.

*Coronea*, west of *Copais*.

*Haliartos*, south of *Copais*.

*Plataia*, south of Thebes, under *Cithaeron*.

*Glasas*, north-east of Thebes.

*Hypothebai*, 'lower Thebes,' see note on 505.

*Onchestos*, south of *Copais*, near *Haliartus*.

*Arne*, near *Coronea*?

*Midea*, near *Copais*?

*Nisa*, unknown.

*Anthedon*, coast above *Aulis*.

497. πολύκνημος, lit. 'with many limbs or legs,' i.e. *spurs* of mountain.

498. Notice *Thespiai* and *Plataiai*, the later forms, here appear as *Thespiae* and *Plataiae*.

*Graia* is interesting; it is probably the spot whence the name afterwards was extended, by the Romans, and so universally, to all Hellas. See note on *Asia* above, 461.

505. *Hypothebai* alone is mentioned, as Thebes itself, the old seven-gated city whose acropolis was the *Cadmea*, had at this time apparently never been restored after its destruction by the *Epigoni*. The story is briefly this:—*Polynices*, son of *Oedipus*, expelled from

Thebes by Eteocles his brother, returned with six other warriors and an army ; they were defeated, Polynices and Eteocles slaying each other. Some years after, the descendants of these Seven (called Epigoni) returned and destroyed Thebes.

All this belongs of course to the mythical period. In the earliest historic times it is again a flourishing city, with seven gates and Cadmea as of old.

506. 'Sacred grove of Poseidon.' A rather strange apposition to the *town* ; but probably the *άλσος* was the main point about the place ; cf. 592.

509. [νέες, irregular Epic for νῆες] ἀκάστη, hiatus only apparent, 164.

511-516. The next contingent is the small kingdom of Minyai, north of lake Copais, where the two places are situated.

The Minyai came originally from Thessaly, and it was by them that the story relates the Argonautic expedition to have been made.

513. Observe local dative, δέμωφ.

514. ὑπερώον, 'the upper chamber' where the women slept.

516. ἐστιχόστρο, 92.

517-526. The Phocians. The places are as follows :—

*Cyprissos*, on Mount Parnassus.

*Python*, south of Parnassus ; later Delphi.

*Crisa*, on the Corinthian gulf.

*Daulis*, east of Parnassus, near Cephisus.

*Panopeos*, close to Daulis, south-east.

*Anemoreia*, south-east of Parnassus, east of Delphi.

*Hyampolis*, in north-east corner of Phocis.

*Lilaia*, north of Parnassus, near the source of Cephisus.

518. 'Ιφέτρον. = long for metre.

[νέες, nominative plural. There are various forms, see Introduction.]

525. οἱ μέν are clearly the leaders.

526. Επελην, 'near,' connected with πέλας, πλησίον.

527-535. The Locrians. The main chain of Oeta is continued along the north of the lake Copais ; and between these mountains and the sea lived the Locrians. Their towns here named are :—

*Cynos*, on a promontory, north of Opus.  
*Opoeis* (Opus), near coast; north of Copais.  
*Calliaros*, (?) in west corner, near Thermopylae.  
*Besoa*, (?) near Calliaros.  
*Scarphe*, a little east of Thermopylae.  
*Augeia*, unknown.  
*Tarphe*, near Scarphe, south-west.  
*Thronion*, south-east of Scarphe.

The Locrians are divided into two groups by a projecting bit of Phocis, which runs down to the sea. The east group are Opuntians, west Epicnemidians.

528-9 These two lines have been suspected: and they certainly are rather flat, with needless repetition.

γε—δοσος] Hiatus.

λινοθέρην] 'With jerkin of flax.'

530. ἐκέκαστο (from stem *καδ-*, of uncertain meaning), 'surpassed.' The present in use is *καίνυμα*.

Πανθλῆρας, 'all the Hellenes.' Hellas (cf. 683) was a town in Phthiot Thessaly; also a district near it. The name seems to be used here by a loose extension (afterwards universal, and still further extended), for the Greeks north of Peloponnesus.

'Αχαούς similarly is the name for the most important Peloponnesian tribe; hence extended here to all Peloponnesus, and usually indeed in Homer to all the Greek host.

533. Boagrios, a little river flowing north from Mount Cnemis into the sea opposite the peak of Euboea.

535. πέρην, properly accusative, 'to the end,' 'to the far side of, 'across; so here used loosely for 'opposite to.'

536-558. Euboea, Attica, and Salamis. The Abantes are mentioned as the tribe which had colonised Euboea. They are supposed to have been Thracians, who came from Thrace to Phocis, colonised Abae, and thence passed over to Euboea. The Euboean towns are:—

*Chalcis* and *Eretria*, near Euripus.  
*Histiaia*, at north end.  
*Cerinthos*, north, towards Aegean.  
*Carystos* and *Styra*, at south end, landwards.

It is remarkable that the only place mentioned in Attica is Athens itself. It is a safe assumption that there must have been lesser communities scattered over Attica, as in Boeotia and Phocis, but they are mostly not mentioned in the Epic poets. (Sunium and Marathon occur in *Odyssey*.)

536. [*πνεύ-οντες*, Attic *πνέ-οντες*. There is *F* lost, however, the stem being *πνυ-*, heightened *πνεF*. Perhaps *t* takes its place.]

‘Breathing forth courage’ (as we say, ‘Breathing defiance’). A forcible description of the fierce Thracian Abantes, as elsewhere of the Greek warriors.

537. ‘Ιστιαυαν. Scanned as three long syllables, ‘Ιστ-ιαυ-αν (synizesis).

539. *ναυ-ερά-σσκ-ον*, *ναι-ω*, ‘dwell,’ with a lengthened present stem and the inceptive termination, i. 490.

540. *δρός* ‘Ἀρης,’ ‘off-shoot of Ares,’ characteristic Epic term for ‘warrior.’

542. *διπθεν κομδωντες*, ‘with long hair behind.’ As the *Ἀχαιοι* are called *κάρη κομδωντες*, we may suppose that the *Ἀβαντες* had their hair shorn in front.

Observe hiatus *θοο—δρ*.

543. *δρεκτός*, ‘outstretched’ [*δρεγ-*; Latin, *reg-*; English, ‘right,’ ‘reach’].  
*μαλίη*, ‘ashen spear.’

544. Observe future *ρήξεω* after ‘desiring.’

Notice the spondaic line (*all* spondees) suggesting the ‘tug of war,’ see i. 49 and Index.

*δητων*. η short, 415.

547. *δῆμον*, loosely, ‘the abode,’ ‘the district,’ so 828.

548. *γεῶπος*, ‘grain-giving’ (*γεά—δωρ-*).

Erechtheus is called ‘the son of earth,’ as having sprung from the soil of Attica, whence the Athenians boasted that they were *αὐτόχθονες*, or the aborigines of their land. Erechtheus was worshipped (compare 549) in the old temple of Athena Polias, called the Erechtheum, on the Acropolis.

549. *κάδ*, assimilated, i. 593. (*κάδ- εἰσεν*, tmesis, from *καθίζω*).  
*πάνων*, lit. ‘fat,’ i.e. ‘rich’ with offerings.

550. *Ιλά-ονται*, 'propitiate.'

The sacrifice was offered 'as the years come round,' i.e. was an offering of harvest-celebration, as Erechtheus' mother was *γειθωπος δρούην*.

552. [Πηρεώ, Epic genitive of Πηρεώς, like 'Ατρείδα-ο from 'Ατρείδα-ς.]

555. *ἔργειν*, 'vied' with him. In the true spirit of the heroic age, Nestor, being extremely old, was more skilful than all in marshalling men and horses.

558. *στήσεις οἵ μηνοι*, 'led and placed (his men).' This line is wanting in many of the manuscripts, and is said to have been added by Solon the Athenian lawgiver. It is plainly intended to establish a connection between Salamis and Athens; and according to Plutarch the biographer, Solon interpolated it for that end, as against the Megarians who also claimed Salamis.

*τινα*, 'where,' its old meaning.

559-580. Argolis and the adjacent parts.

The north-east part of Peloponnese is a mountainous district, with a large promontory running out south-east into the Aegaeon. At the head of the gulf formed by this promontory was the rich plain of Argos and Mycenae; and there was another fertile strip of land on the north coast, reaching from the isthmus to the hills of Achaia. The two chief rivers were the Asopos, flowing into the Corinthian gulf, and the Inachos in the vale of Argos. The following are the places mentioned:—

*Argos*, { in the valley of the Inachos.  
*Tiryns*, {

*Hermione*, at the end of the promontory.

*Asine*, south-east of Tiryns.

*Troizen* and *Epidavros*, on the Saronic gulf.

*Eiones* ('the beaches'), unknown: probably between the two latter.

*Aeigina*, large island in centre of Saronic gulf.

*Mases*, near Hermione.

*Mycenae*, at head of vale of Argos.

*Corinth*, at the neck of the isthmus.

*Orneai*, inland, in the west hills.

*Araithyrie*, north of Orneai, on the upper Asopos.

*Sicyon*, on Asopos.

*Hyparesia* and *Gonoessa*, small places on coast, west of Sicyon.

*Pallene*, on a height near the coast, in Achaia.

*Aigion* and *Helice*, farther west, on Achaian coast.

*Aigialos* ('the shore'), on the coast of Corinthian gulf.

559. *ταχιδέσσα*, 'walled,' Tiryns being remarkable for its massive walls of huge stones, built in very early times.

560. *ἔχεσθας*, intransitive, 'lying.'

564. Capaneus was one of the seven heroes who in the old story went against Thebes; hence he is *ἀγακλειτός* (*ἀγα-* *κλε-*), 'very famous.'

465. Observe the form *τρίταρος*, with the same ending as the superlative.

566. *Μηκυτ* | *τέος* *ντ* | *δε*, the second foot being pronounced as two long syllables (by synizesis of *eo*.) The same occurs i. 489.

570. Corinth was splendidly situated to be 'wealthy,' even in the earliest beginnings of commerce; for as it occupied the neck of the isthmus, it had ports on two seas, and all the land-commerce between northern and southern Greece had to pass straight through it.

571. *ἔπαρενήν*, 'lovely,' common in Homer of places, meaning probably not 'picturesque' but 'rich,' 'fertile.'

573. *ἀστερήν*, 'steep,' for all along the coast here there are hills, difficult of access, safe spots for towns in those times.

575. 'And all along Aigialos, and round the wide Helice;' for Aigialos we must suppose to be the name of a strip of the shore, built upon for some distance.

Helice was destroyed, 372 B.C., by a terrific earthquake in the night, which brought the sea flooding inland, and swamped the shipping moored in the harbour.—(Grote, ch. lxxvii.)

576. *τῶν*, 'of them,' either the men, or in agreement with *νηῶν*.

578. *νέρωνα*, 'bright,' 'flashing'; derivation unknown.

*τον*, adverbial, 'among them.'

581-602. The geography of Laconia is easy. Two parallel ranges, Parnon and Taygetos, make the two headlands, Malea and Tainaros, between which is the 'hollow' Lacedaemon, or vale of the Eurotas.

*Pharis, Sparta, and Amyclai* are near, on the river, inland.

*Bryseai*, west of Amyclai.

*Helos, Augeiai, Las*, on the gulf of Laconia.

*Oitylos and Messe*, on the other sea, west of Taygetos.

Most of the places, 591-600, are unknown. *Thryon*, 'the ford of Alpheios,' was west of Olympia in Elis. As to Pylos, there are three (at least) of that name in Elis and Messenia, and which is meant is a disputed point.

581. *κυρτόεσσαν*, 'full of caves' is the most probable meaning, the rocks being rent in all directions with the constant earthquakes.

582. *πολυ-τρήψεον-α*. *τρήψων* (from *τρε-*, 'tremble,' 'flutter'). 'A trembler' in Homer always epithet of *πελειά*, 'a dove;' so here the adjective means 'abounding in doves.'

586. *οι*, 'for him,' 'his' brother, referring to (576) Agamemnon.

588. *προθυμίησι*, 'his forward spirit.' Observe that *ι* is long.

589. *δὲ Κέρο*, 154.

590. *δρυμήσατα*, etc., 356.

595. Thamyris, a mythical Thracian bard, who rashly challenged the Muses to musical contest, and was deprived of sight and song by them as a punishment.

It is interesting to find this early trace of stories about Thrace, then only a mysterious country beyond Olympos.

596. 730.

597. *στεύστο*, 'he vaunted,' a curious word, clearly from stem *στα-*, and originally used of attitude simply, 'he stood firm,' and then of confident demeanour and words. It is often used (without *εὐχόμενος*) with simple infinitive.

δὲ περ ἀν, with opt. ; see *Language*, p. 45.

599. *πηρόν*, properly 'maimed,' generally taken to mean 'blind,' in accordance with the later story.

600. *ἴκλιλαθον*, transitive aorist from stem *λαθ-*, 'made him forget.' The transitive meaning is given by the reduplication ; cf. 154.

603-614. Arcadia, a mountainous district, which presents the curious fact of streams and lakes in many places with no visible

outlet. In the north-east lies the *Mount Cyllene*, and the towns lie as follows :—

*Pheneus* and *Stymphalos*, close under Cyllene.

*Orchomenos*, *Mantinea*, and *Tegea*, nearly in a line south of Cyllene.

*Parrhasia*, a district to south-west of Arcadia.

The towns in 606 are unknown.

604. 'The tomb of Aipytos,' an Arcadian hero.

'The warriors that fight close' is supposed to mean, 'fighting with the sword,' and not with arrows or javelin.

606. *τηναρέσσαν*, 77.

613. [*περάν*, Epic resolved assimilated form for *περᾶν* and 'to cross'].

614. See for the phrase 338. 'They knew not life upon the sea.'

614-637. Elis, the district round the lower Peneios, and the islands—

*Bouprasion* is the plain to the north-west of Elis.

*Hyrmine* and *Myrsinos* are the furthest (*έσχατωσα*) limits of this district on north-west, Hyrmine being on the sea ; the 'rock of Olenos' is the northern hill range, and *Aleision* the frontier to the south.

The islands are as follows :—

*Zacynthus*, *Cephallenia*, *Ithace*, and the *Echinades* (off mouth of Acheloos), are obvious on a glance at the map.

*Doulichion* is one of the Echinades.

*Samos* is the north part of Cephallenia.

*Neritos* is the mountain in north of Ithaca.

*Crocykleia* and *Aegilijs* are probably small islands off Ithaca.

616. *ὅσσον* *ἴφ'* . . . *έργα*, 'as far over as . . . contains ;' *έτι* may govern *ὅσσον*, or it may be adverbial.

624. *Αὐγηϊάδας*, 'son of Augeias,' the famous king who owned the (Augeian) stalls, which Heracles cleansed by letting the river into them.

625. Hiatus.

626. Observe *ναῦς*, of a place, 'to lie.'

627. *ἀπάλαντος*, 169.

629. **ἀπενάσσω**, *d̄p̄n̄s̄w̄*. *δ̄s̄* refers to Phyleus, who was son of Augeias.

632. **εὐοστήφυλλον**, 'shaking its leaves.' The same stem appears in the title of Earth-shaker, 'Εὐοστίχθων, given to the god Poseidon.

634. Observe *e* short before *Z*.

635. **ἡπαρον**, 'the mainland,' is conjectured to mean Leucas, which was a peninsula in Homer's time, being converted into an island by the Corinthians, who, in the seventh century, cut a canal across the isthmus. **διτιπέραια**, 'the parts over against,' is taken to mean the coast of Elis, which is probable from 626.

636. 169.

637. **μιλτοπόροι**, 'red-cheeked.' *μιλτος* was a red earth used for painting or staining the timbers of ships. Herodotus (iii. 58) tells us that in ancient times all ships were so coloured. But Homer usually calls ships *μελαναι* simply, and these red-cheeked ships are peculiar.

638-644. Aetolia, a very mountainous country north of Achaia on the Corinthian gulf. All these places lie (or lay) near the sea.

*Chalcis* near the mouth of Corinthian gulf.

*Calydon* and *Pleuron*, a little more west, and *Olenos* and *Pylene* (destroyed), probably farther west still.

640. **ἀγχι-αλον**, *ἀγχι*, 'near,' *ἀλς*, 'salt' sea.

641. Homer tells (*Iliad* ix. 527 *sqq.*) how Meleagros, son of Oeneus (king of Calydon), slew the boar which offended Artemis sent, how in a quarrel he slew his mother's brother, and how his mother cursed him. The later story of Atalanta, mingled with this old legend, is well known from Swinburne's *Atalanta in Calydon*.

643. **τῷ** is governed by *ἐπ-έτέτατο* (*ἐπι-τέλλω*, 'to charge') (tmesis).

645-670. Crete and Rhodes. Starting from Mount Ida in centre of Crete, the two chief towns are *Cnosos*, north-east, and *Gortyna*, south. *Lyctos*, *Miletos*, and *Lycastos* (these two afterwards destroyed) lay east of *Gortyna*, *Phaistos* and *Rhybion*, near *Gortyna*.

In Rhodes he names the three well-known towns, *Lindos*, east, *Ialysos*, north, and *Cameiros*, west.

647. ἀργ-ινθέντα (from stem ἀργ-, bright, cf. ἀργυρος 103), 'chalky.'

651. Ἐν | ναλι | φ ἀνδρεῖ | φόντη. This is the best way of scanning this line, so that φ-ανδρ- is one syllable by synizesis. Compare i. 131, 340, 540; ii. 225.

654. ἀγέρωχος, derivation unknown, 'mighty warriors.'

655. διὰ with κοσμηθέντες. τρίχα, adverb (like δίχα), 'into three companies,' 'threefold.'

658. 'The might of Heracles,' a primitive expression for 'the mighty Heracles.'

660. αἰγῆς (derivation unknown), 'youth.'

664. Cf. 540.

667. [ἴσεν, Epic aor., ίκω, 'come;' cf. i. 428.]

668. τριχθά, same as τρίχα, 655.

φκηθεν, 'they were settled' (observe the hiatus: the *F* has vanished, else it would be ἐσκηθεν).

καταφυλαδόν, 'by tribes;' for -δν see 89.

669. ἐκ Διός. In prose they said ὑπὸ Διός, 'by Zeus.' In poetry this was varied with ἐκ and ἀπό.

671-680. The Sporades, or islands south-east of Aegean. They lie thus:—

*Syme*, } north-west of Rhodes.  
*Nisyros*, }

*Carpathos* and *Casos*, south-west of Rhodes.

*Cos*, north of Rhodes.

*Calydnae*, probably small islands near Cos.

672. Observe the fit names of Nireus' parents: 'Αγλαῖα, 'splendour'; and Χάροπος, 'bright-faced.'

675. ἀλαταδνός, 'weak.'

676. Carpathos gets changed into Crap.; cf. θράσος, θάρσος, κράτος, καρτερός. So in English, local dialects change curds into cruds, Birmingham to Brumimagem.

681-759. There remains the district from the Maliac gulf to Mount Olympos. This Homer calls the Pelasgic Argos, cor-

responding broadly to what was afterwards known as Thessaly. It is a wide plain, drained by the Peneios (and its tributaries), which cuts its way, by the famous vale of Tempe, through the coast mountain-range. This range begins in Olympos, and runs out through Ossa and Pelion into the peninsula called Magnesia. The southern part of Thessaly is more hilly, and is known as Phthia, or Achaea Phthiotis. In this region, according to the belief of the Greeks, was the original Hellas (683), whence the name spread to the rest of Greece. Taking the places in their order, they are as follows :—

- Alos* and *Alope* (682), on north coast of Maliac gulf.
- Trachis*, near Thermopylae.
- (695.) *Phylace*, near upper Enipeus, in Phthiotis.
- Pyrasos*, on Pagasaean gulf.
- Iton*, more inland, near Mount Othrys.
- Antron*, opposite north end of Euboea.
- Pteleon*, north of Antron.
- (711.) *Pherai*, near Lake Boibe, between Thessaly and Magnesia.
- Glaphyre* and *Iolcos*, near head of Pagasaean gulf.
- (716.) *Methone*, *Thaumacie*, *Meliboa*, and *Olizon*, in Magnesian Peninsula.
- (729.) *Tricca*, *Ithone*, and *Oichalia*, under Mount Pindus, in west of Thessaly.
- (734.) *Ormenion*, in Magnesia again, near head of Pagasaean gulf.
- Hyperia* and *Asterion*, not known, but clearly in that neighbourhood.
- Titanos* is a mountain projecting into north-west end of the Pagasaean gulf.
- (738.) *Argissa*, on Peneios, about centre of Thessaly.
- Gyrtone*, also on Peneios, nearer its mouth. *Orke* is here too.
- Elone* and *Oloosson* are north of Peneios in the Perrhoebian country.
- (748.) *Cyphos*, on border of Macedonia.
- Enienes*, were later on the Spercheios ; but they must have been farther north now.
- Dodona*, the seat of the famous oracle, in Epirus. The Perrhoebians must have spread west of Thessaly.

*Titaresios* explains itself, and the *Magnesians* we have already dealt with.

683. The Myrmidons were the followers strictly of Achilles.

686. ἐννόοντο, *μνώ-ομαι* (stem *μνα-*), 'to remember ;' 'to remember war,' primitive phrase for 'to engage.'

687. *δοτις . . . ἤγεισατο*. The mood is really deliberative. See *Language*, 13.

ἐπὶ στίχας is used to mean 'in lines,' literally, 'over' or 'along lines.'

ἥγειμαι governs dative, because it is strictly 'to lead the way for.'

688. For genitive *κούρης* see i. 68.

690. Lyrnessos, in Mysia (in Asia Minor), near the head of the Adramyttian gulf.

691. Thebes ; see i. 366.

ἔξαληρο, 'chose out' of the spoil. In i. 162, 299, etc., he says, 'The sons of the Greeks gave her to him.' A 'choice gift' for the general was called *ἔξαληρον*.

692. καδ for κατά, i. 593, and Index, 'Assimilated consonant.' ἐγχειρισμόροις. The second half of this word very doubtful : perhaps MAR, 'shine,' and so 'shining with the spear.' Anyhow it will mean 'bold fighters.'

696. τέμνον (τέμ-, 'cut'), properly the sacred enclosure of a god ; here the whole land of Pyrasos is called 'the holy-land of Demeter.'

697. λεχε-ποίην (from λεγ-, 'lay,' ποιά, 'grass'), 'grassy,' 'with grassy floor.'

699. ἔχεν κάτα (κατεῖχεν), 'held him ;' see 39.

700. ἀμφιδρυφής (δρυφ-, 'tear'), 'with both cheeks torn' in sign of utter grief.

703. οὐδὲ μὲν οὐδὲ οἱ, 'nor indeed even they' (in Attic it would be οὐδὲ μὴν οὐδέ), so γε μὲν for γε μήν, 'however ;' πόθεον, 'mourned,' 'longed for.'

707. ὀπλότερος, 'younger ;' doubtful origin ; no positive.

707. πρότερος, 'elder.'

709. [δεύομαι, Epic bye-form of δέομαι, probably originally δέφομαι.]

711. [*παρά*, Epic form of *παρά*.]

715. Alcestis, famous in the tale of her dying for Admetos. The story is best known in the beautiful tragedy of Euripides.

720. ἐμβέβασαν (strong pluperfect, from *-βαίνω*), 'were on board.'

721. ἵψι (from *ἴψ* = *vis*, 'strength ;' for *-φι*, see 363, 480), 'mightily.' Infinitive *μάχεσθαι* is consecutive, 'so as to.'

722. ἡγαθέη [Epic, heightened for *ἀγαθός*, cf. 77], 'good,' 'rich ;' or (less likely) for *ἀγα-* (very), *θεῖος* (divine), as Liddell and Scott, after Buttmann.

723. 'Sick with the evil sore from the baneful watersnake.'

δλος-φρων (δλ., 'destroy,' φρον., 'devise'), 'bent on slaying.' θδρος, for the later θδρα, 'hydra.' The genitive is *origin*.

724. τάχα δὲ μνήσεσθαι θμελλον, because Philoctetes had the bow and arrows of his friend Heracles, without which it was fated Troy could not be taken. So (according to the later stories), he was fetched from Lemnos in the tenth year of the war.

It is noticeable that the event which *θμελλον* seems to point to is not mentioned in the *Iliad*.

726. 703.

729. κλωμακόσταν, 'craggy,' 'rocky.'

731. Ἀσκιληπιοθ. Observe the *ι* long, for the metre.

732. Ιητήρ, 'a healer' (*ἰάμαι*).

741. For Peirithoos and the Centaurs, see note on i. 268.

Peirithoos is also noted for his close friendship with Theseus, who helped him in his mad attempt to carry off Persephone from Hades. Theseus escaped, but Peirithoos remained in torture.

743. λαχνήεις, 'shaggy.' The 'shaggy beasts' were the Centaurs.

744. Αιθίκεστοι, near Pindos.

751. ἵργα, 'tilled land,' 'fields.'

752. [*προτεῖ*, other form of *ἴημι*, though the first person *ἴω* is not found.]

753. No doubt the Titaresios discolours the Peneios; and this may have given rise to this imaginative way of putting it, that the Titaresios flows over the other without mixing.

755. 'For 'tis a branch of the water of Styx, the dreadful oath

(of the gods,' because the gods swore by the Styx (*δοτε μέγιστος δρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι*, xv. 38).

757. *εινοσίφυλλον*, 632.

758. Observe the sound, *Πρόθοος θοός*.

761. *δχα*, 'far' the best. Derivation uncertain.

764. *δρυθάς ὁς*. The *as* is long, because of the lost letter before *ώς*. See *Language*, 17.

765. *δ-τριχας ο-ι-έτε-ας*, 'of one hair, of one age' (the δ- being a relic of stem *SA*, 'with').

*σταφύλη*, properly 'a bunch of grapes,' then, from similarity of shape, 'a plummet.' So here 'equal over the back with a plummet,' literally, *i.e.* exactly of the same height.

766. Apollo served as herdsman to Admetos (*φηρητιάδης*, 763), and so in Pereia (Thessaly) he reared these mares.

767. *φόβον "Αρπος*, 'the rout of Ares,' *φόβος* being 'flight' rather than 'fear' in Homer.

773. *βηγυμένην*, 'beach' (*βηγ-*, 'break'; cf. *ἀκτή*).

774. *βίσκος*, 'quoit;' it was a round flat stone or iron, with a thong through a hole in the middle.

*αλγανέη* (derivation doubtful), 'spear' for hunting.

776. *λωτός*, 'clover' (or something like it). It must be distinguished from the famous African lotus (cf. *Lotus-Eaters*), and from the Egyptian lotus or water-lily.

*έλεος-θρηντον*, 'reared in the swamps.'

*σθίνον*, 'parsley' (or some low thick plant of that appearance).

777. The *διακτες* are the minor chiefs under Achilles, who 'regret their leader and wander to and fro, and fight not.'

780. *οι δ'* are the other Greeks, now marshalled to the battle. *νέμοντο*, etc., 'as if the earth were to be devoured.' *νέμεσθαι* is 'to graze,' and this is here the passive of the same sense.

781. *Διτ*, with *ι* long before the lost letter of *ώς*.

Typhoeus, according to Homer, was a monster buried under the earth in the country of the Arimoi, whom Zeus lashes with the lightning.

The myth is clearly a volcanic myth, and the name is from stem *θυ-*, 'to smoke,' *τυφώς* being actually 'a hurricane.' The fire-breathing monster is buried (volcano), and occasionally moves and

rumbles uneasily (earthquake), and Zeus lashes 'the earth about him' with lightning. Later stories made him a fearful creature with a hundred heads and a fearful voice, and a terrible foe of the gods. Vergil has 'Inarime' by mistake.

782. *ὅτε λαστῷ*, 'when he lashes' (subjunctive indefinite without *ἄν*, see *Language*, 13). Notice the splendidly imaginative description of the storm and lightning.

785. *διέπρησσον πεδίοι*. *πράσσω*, properly to 'work,' 'be active at,' 'accomplish;' so here intransitive, 'sped across the plain.'

786. [ἀκέια, *Epic for ὠκεῖα*.]

791. *εἴσατο* (stem *εἰσ-*, 'look'), 'she likened herself.'

794. *δέγγενος*, 137.

*ταῦφιν*, here genitive, 363.

*ἀφοριμηθεῖν*, 'should start,' the *διπτορε* being practically equivalent to 'until.'

795. *ἐπισαρμένη*. 22. .

*προσέφη* must be read here, for *μετέφη* (which the MSS. give) governs the dative and *μν* is accusative.

796. *ἀκριτοί*, lit. 'undistinguished,' 'indiscriminate;' translate 'idle.'

797. *ἐπ' εἰρήνης*, 'in time of peace;' a regular use of *ἐπί* with genitive.

*ἀλαστός*, 'irresistible' (*λιδύουμαι*, 'to bend').

800. *ψαμάθοισι* (stem *ψα-*, 'rub'), 'sand.'

801. *πεδίοι*, 'over the plain.' A genitive used to describe the sphere of movement. Perhaps the genitive in 785 is this, though that may be due to *διά*.

804. *πολυσπερής*, 'wide-spread' (*σπερ-*, stem of *σπείρω*, 'sow'; cf. *spargo*, etc.)

The sense is, 'Let each one command his own troops, set them in order, and lead them out;' so that they are drawn up by tribes or cities, and are thus enumerated.

808. *ἐπὶ τεύχαι*, 'to get their arms.'

810. *δρυμαγδός*, 'uproar.'

811. *πόλιος*. The last two syllables coalesce into one (synizesis), and so it is long.

κολ-άνη, 'mound.' (The notion of the stem κολ- is something 'standing up'; cf. *collis*, *culmen*, *columna*, *culmus*, etc.)

812. περίθρομος ἔνθα καὶ ἔνθα, 'clear on this side and on that.'

813. Βατέα (*βάτος*, 'bramble'), 'the thicket-hill,' apparently being left uncared for, so that the thorns grew on it.

814. πολυσκάρθμοι (*σκαρ-*, 'leap'), 'nimble.'

For the notion of the different language of gods and men, see i. 403.

816-843. THE TROJANS.—We have *Tρῶες* proper, who lived in Troy; *Δαρδάνιοι*, who lived in the district of Dardania, near the lower end of the Hellespont; *Zelea*, north-east of Ida range, near Propontis. The four places in 828-9, which were in the north of the Troad, near Lampsacus:—Arisbe, Percote, Sestos, and Abydos, are all on the Hellespont, near together (Sestos on north side); Practios, a river flowing into Hellespont above Abydos.

816. κορυθ-αλόλος (*κέρπυς*, 'helmet,' *αλόλος*, 'quick-moving,' 'glancing,' used of various things, snakes, armour, wasps, horse-hoofs, etc.), a permanent epithet; cf. 408, and *Introduction*, p. 21.

818. μεμάστες ἔγχειροι, 'eager to ply their spears,' dative instr.

μέμα (from stem *μα-*, 'desire') has notion of 'pressing forward,' 'zealous,' 'keen.' The quantity of *α* is according to convenience; we find *μεμάστες* and *μεμάστες*.

820. This is Aeneas, of whom Vergil's great poem treats.

821. κνήμος, properly 'leg,' 'limb,' as we say, 'spur' of a mountain.

824. νεῶταρος [Epic superlative from *νεῖος* = *νέος*], originally 'newest,' so 'latest' (cf. *novissimus*) or 'furthest,' as here. He is speaking of the northernmost end of Ida.

(Observe ε short before Ζ).

827. φ καὶ . . . οἴωκεν, an imaginative Epic way of saying that he was a great archer.

832. οὐς, possessive 'his;' for the original form, see i. 307. The ε is lengthened before the digamma, much as it is before liquids. (See *Index*, 'Liquids.')

(For ξα-σκ-ε, see i. 490).

833. φθισήνωρ, 'man-slaying,' constant epithet of war.

836. Sestos and Abydos, well known from the famous story of Hero and Leander.

838. -θεν. The suffix means 'from.'

839. The Selleis was a little river from the hills to the Hellespont.

840. Πελασγόν. Who and what the Pelasgians really were is one of the vexed questions of scholars and antiquaries, into which it would not be proper to enter. The Greeks regarded them as an old race, once widely spread, of which, in historical times, only scattered remnants were left, as in places in Asia, in Lemnos, and Imbros, etc. Thucydides, iv. 109, speaks of them in Acte, a promontory of Chalcidice, and says they came from Tuscany, and inhabited Lemnos and *Athens* once. Herodotus, i. 57, says their language was 'barbarian,' i.e. not Greek.

ἴχεστι-μάρων, 692.

841. ναιεράσκον, 539.

844-877. THE ALLIES.—*Thracians* (144); *Ciconians* (846), on the coast of Thrace, west of Hebros; *Paeonians* (848), far away in hills of Macedonia, on the upper Axios (849) which flows into the Thermaic gulf; *Paphlagonians* (851), on the Euxine. [The *Parthenios* (854) is a river dividing Paphlagonia from Bithynia, and the places all lie not far from each other on the coast.] *Halizoni-ans* (856), unknown, probably east further; *Mysians* (858) and *Phrygians* (862), in the north-west of Asia Minor; *Maeonians* (863), on the upper Hermus in Lydia, and the *Carians* (867) and *Lycians*, on the south and south-west coast.

845. ἀνά-ρροος ('very' flowing), 'swift.'

ἴεργα, 'keeps,' 'contains.' έ- added at beginning, as in ἔτος, ἔεικος, ἔελδωρ.

848. ἀγκυλότοξος (ἀγκ-, 'bend,' τόξον, 'bow').

850. -κιβναματ, 'to spread' (stem σκεδ- 'scatter,' σ lost, as so often before consonant).

851. Πυλαιμένος λάσιον κῆρ. A strange expression, lit. 'the shaggy heart of Pylaemenes,' i.e. the rough-hearted, strong-hearted Pylaemenes. For 'shaggy,' see i. 189. Such expressions as 'the might of men,' i. 387, 'the strength of Heracles,' v. 638, are common in the primitive poetry for 'the mighty men,' 'the strong Heracles.'

852. These 'Ενετοί later settled on the north of the Adriatic, and became the Veneti (Venice). Their country here produced 'wild mules' it seems, (*ἡμι-ονος*, 'half-ass,' being the Greek for a 'mule').

858. οἰωνοτής (*οἰωνός* 'bird'), 'augur.'

859. ἐρύσσετο. *ἐρύσσειν*, 'to draw to one's-self,' so 'to protect'; then by a sharp (though natural) transition, 'to guard against,' 'ward off.'

Compare 'Sed non augurio potuit depellere pestem,' Verg. *Aen.* ix. 328.

861. καράκη (derivation unknown), 'to destroy.'

862. Ἀσκανίη, lake (and city) in Bithynia, not far from Propontis.

The son of Aeneas in Vergil is hence called Ascanius.

866. Τμέλη, a high mountain near the Hermus.

867. Observe that *τήγέομαι* means both 'to lead (intransitive) for' (dative), and 'to be leader of' genitive, the latter construction being like *δροχειν*.

βαρβαροφάνων, 'of rude speech.' Homer simply means that the Carian tongue was more outlandish and rough than others; not to distinguish the Carians as non-Greeks from the other Asiatic tribes on the Trojan side.

868. ἀκριτόφυλλος, 'of countless leaves' (lit. 'undistinguished').

869. Μαλανδρός, the Carian river; whence the English word 'meander.'

872. οἵ; 'he,' Nastes, as the sense requires; this shows the relative word in its original demonstrative use, and also shows how easy was the change to the true relative. Our English relative 'that' is still used both relatively and demonstratively.

ἡθει κούρη. Observe the true Greek contempt for finery in war, as effeminate, a feeling which the Persian wars brought into great prominence.

873. ἀπάρκεσε, in its original sense (*ἀπ-* = Latin *arc-*), 'ward off.'

875. ἀκόμησε, 'carried off.'

877. Εὔανθον, one of the famous rivers of the Troad.

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